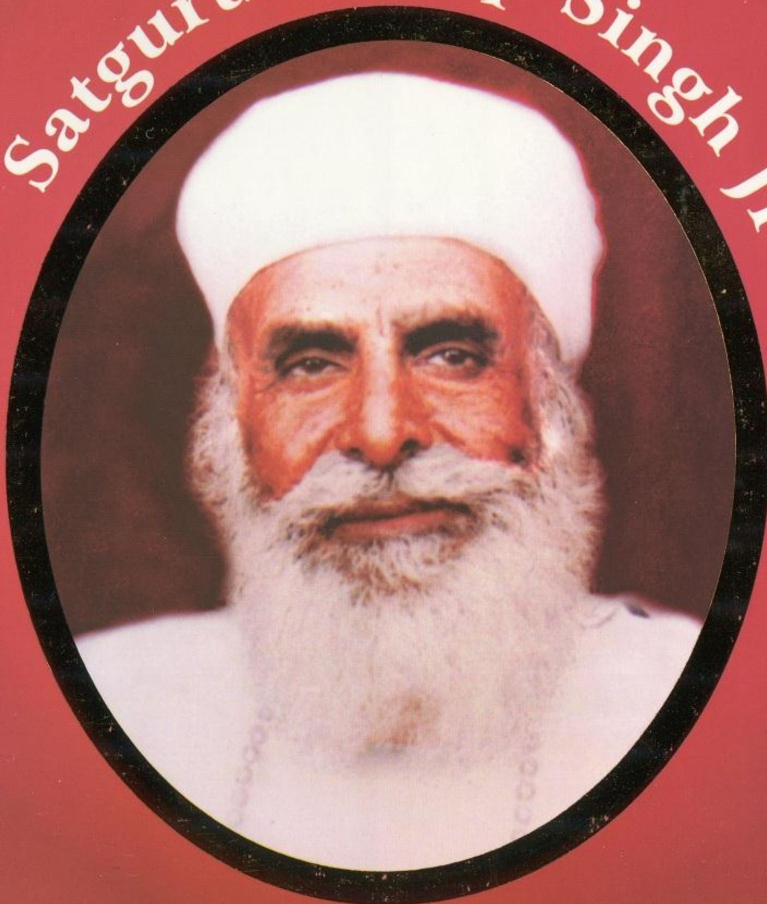
Discourses

of

Satguru Partap Singh Ji



Vol. - I

Discourses of Satguru Partap Singh ji Vol.-I

Transliterated

by

Sant Singh

Namdhari Darbar
Sri Bhaini Sahib

Discourses of Satguru Partap Singh if
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A

Humble Dedication

to

The Pious

memory

of

His Holiness

Satguru Jagjit Singh Ji

Ik

Onkar

Sri Satguru

Ram Singh Ji

Sahai

The one

Universal creator God

May

Satguru Ram Singh Ji

Shower

His

Pious Blessings

These immaculate

Spiritual discourses were

Delivered by

Satguru Partap Singh Ji

For the

Benefit of Humanity

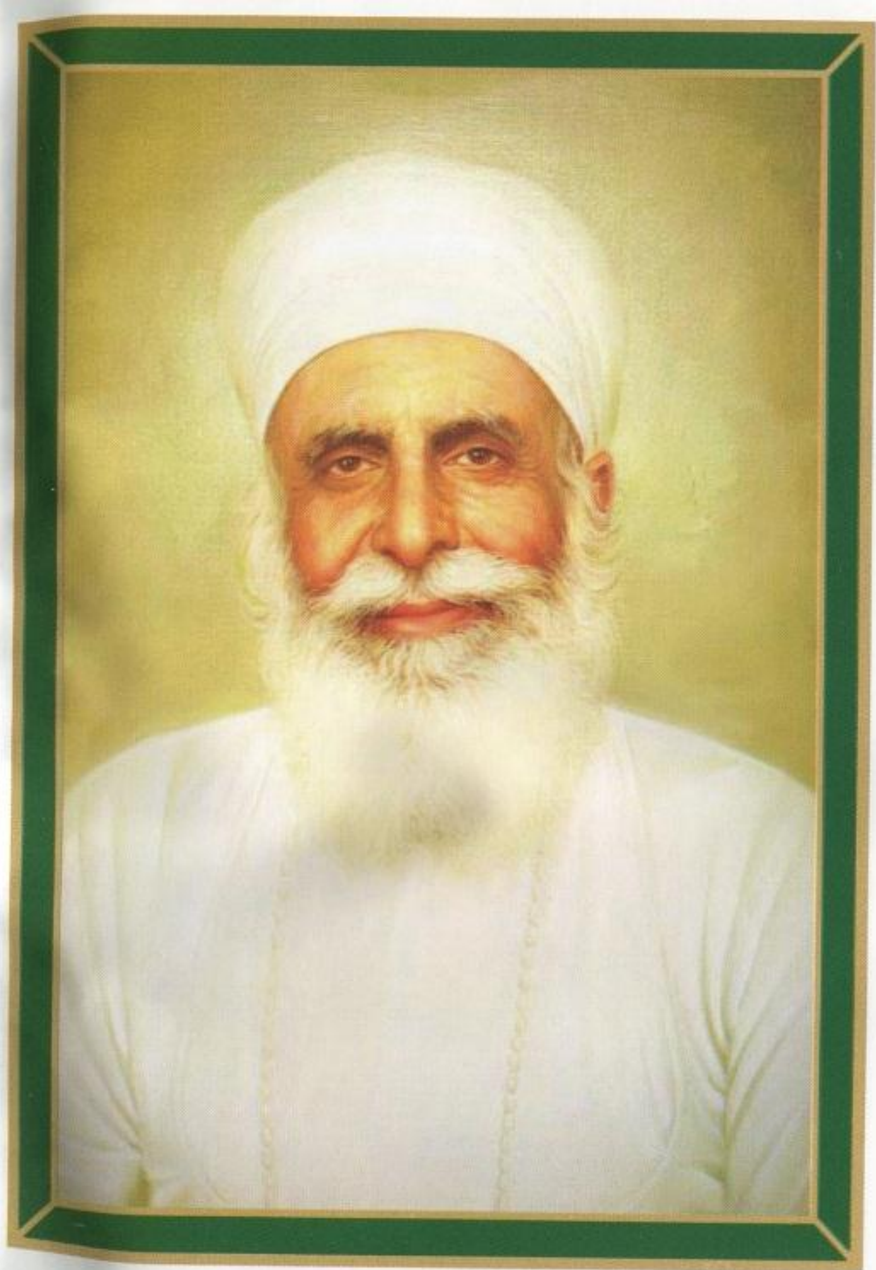
At Bangkok

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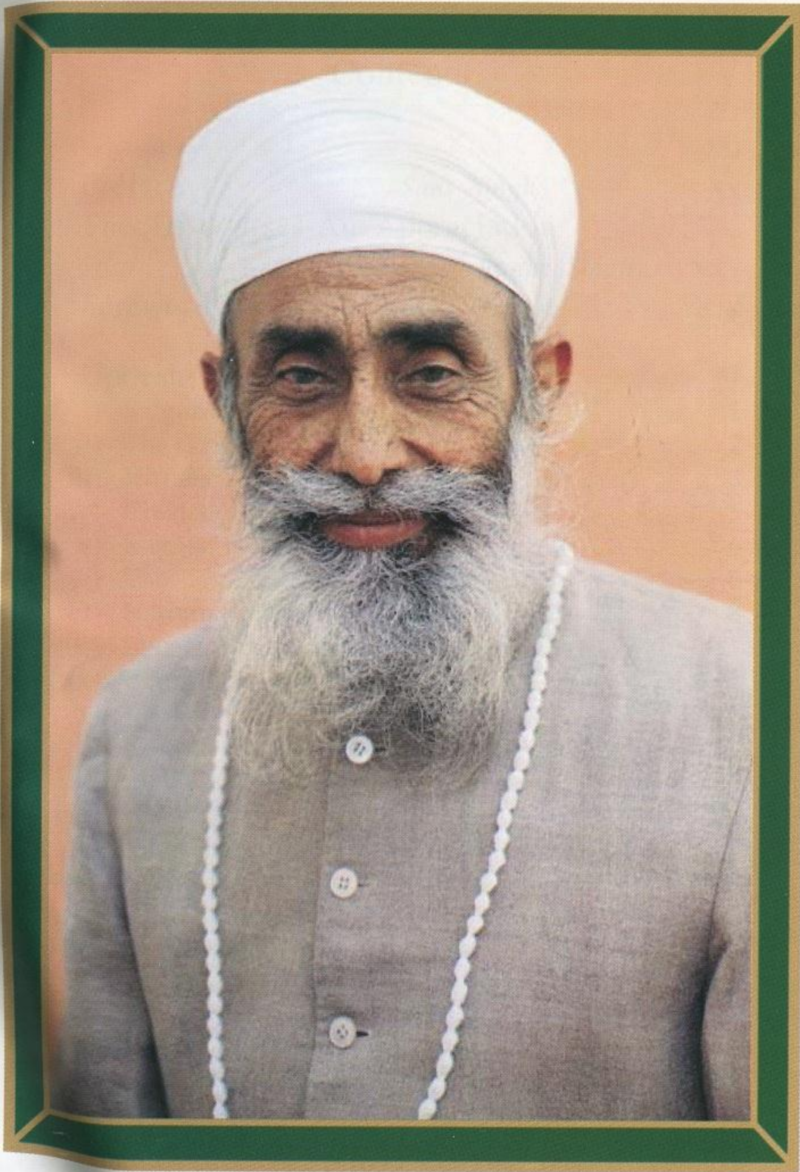
1948-1950



Sri Satguru Ram Singh Ji



Sri Satguru Partap Singh Ji



Sri Satguru Jagjit Singh Ji

Contents

Glossary

Adi Granth	Guru Granth Sahib the sacred Book of Sikhs compiled by the fifth Sikh Guru Arjan Dev ji containing bani (hymns) of lst, 2nd, 3rd, 4th, 5th, nineth Sikh Gurus and saints.
Akal Purakh	The Pirmeval Lord-God.
Amrit	The holy nectar first prepared by Guru Gobind Singh ji, for beptizing the disciples.
Ardas	The suppliation performed in gurdwaras on religious functions.
Asa Di Var	A composition of Guru Nanak Dev to be sung early morning.
Baba	A respectful term to address an elderely or a holy man.
Bani/Vani	Hymns from Adi & Dasam Granth Sahib ji.
Bhai	Literally means brother, used as mark of respect for addressing Gursikhs.
Bhagauti	The first stanza of Chandi Di Var, composed by Guru Gobind Singh ji and the beginning of Ardas.
Bhog	Concluding ceremoney of religious functions.
Billa	The english man.
Chakkar	A kind of Weapon about 12 inch diameter-circular, made of steel plate with sharp circumference.
Chandi di Var	A composition by Guru Gobind Singh ji in Dasam Granth.
Chhaine	Cymbals
Dasam Granth	The holy Granth written by Guru Gobind Singh ji
Dhadi	A bard musician, Panegrist

Dharamshala	A house for pilgrims, place for holding religious congregations.
Dholak	Small Drum
Girihasthi	House hold, family man
Gopikas	Damsels of gokul who were devotees of Krishn ji '
Guru	The spiritual head
Gurbani	Hymns in Adi and Dasam Granth Sahib ji.
Gurumat	Tenets of belief prescribed by the guru.
Gurmantra	Spiritual word used for initiating a disciple.
Gurpurab	Celebration of religious function in the memory of the Guru
Gurusikh	A devout sikh of the Guru
Havan	Ritual fire worship
Hola	A festival of sikhs started by Guru Gobind Singh ji
Jojan	Measure of distance, one jojan is approx. Ten K.M.
Katha	Exegesis of scriptures
Kachhehra	Specially designed underwear of Sikhs
Kesar	Saffron tendrils of a flower
Kos	A measure of distance, one kos is 2.4 k.m
Langar	The community kitchen served in Gurdwaras.
Mala	Counting bead having 108 beads
Malechh khalsa	Sinful Sikhs

Naam	The Divine name of Lord uttered in the ear of a disciple at the time of initiation.
Nitnam	Daily recitation of bani and contemplation on Naam.
Paath	Reading of scriptures
Paath Sadharan	Reading Granth Sahib ji in routine from begining to end in parts
Paath Akhand	Reading Whole of Granth Sahib from beginning to end without interruption in fixed time.
Panj Piaras	Five beloved sikhs of Guru Gobind Singh ji
Panj Granthi	A holy booklet containing selected scriptures for daily recitation
Ragi	Singer of Gurbani
Rahit Nama	Code of conduct
Sant	A piouse person, saint
Sar or Sarover	Sacred Tank
Sat jug	The age of truth
Sadh Sangat	Holy congregation
Satguru	The true guru
Suba	Religious preacher second in command appointed by the Namdhari Satguru.

Preface

The ancient scriptures bear testimony to the fact that whenever there is decline of righteousness, the religious persons are tortured and harrassed, the poor are oppressed and the wicked dominate the society, the rules regulations are flouted at the will of powerfuls, the total social, religious cultural system is at stake, then the Almighty lord incarnates in the form of a human being to save the marrooned society from total destruction. Thus the Almighty lord who is otherwise form-less, colourless and cast-less, appears in human form, to give solace to the burning society. He communicates with all the sections of the society and those in power also, in the language understood by them. He delivers them the message of the Primeval lord and motivates the powerful, not to harrass the poor and the down trodden. He even changes the set customs to suit the new social system.

In Trete yug, lord Rama was the incarnation of the Primeval lord. To publicise his works and message to humunity a religious book Ramayan came into being. Similarly in Duapar yug lord Krishna gave Bhagwat Gita to humanity. The present Yug Kaliyug, is the era Of Guru Nanak. He toured not only in India but other Countries as well. He held detailed discussions with the heads of other religions and propagated his message. Realising the fast changes in this Yug, he devised a system of nominating his successor before leaving for his heavenely abode, so that the true Guru always existed in form. He also omposed hymns in various Ragas, which enumerate his philosphy and message to the masses. His successors not only continued the path shown by Guru Nank, but even modified it according to the then existing environments. They too composed hymns in Ragas like Guru Nanak. Ultimately the fifth successor consolidated all these at one place and created a voluminous book, known as Adi Granth Sahib.

This is a unique creation, which has become the universally accepted religeous sacred book of sikhs.

This process of nominating the successors however continued uninterreptedly. In each form the master regulated the rise of the sikhs. The descendents of Guru Nanak were called Gurus.

The incidents happened during the period of each Guru, were recorded by various writers. This practice was started by the second Guru, Guru Angad Dev ji. He called Bhai Bala the associate of Guru Nanak and got as many incidents of his life as he could recall recorded in a hook known as Janam Sakhi. Thus the anecdotes of Guru Nanak were preserved. Later on some other writers like Santokh Singh, Sobha Singh, Gian Singh and others consolidated the events of the times of other Gurus in the their books.

Satguru Partap Singh ji was on Gurugadi from 1906 to 1959. He pioneered the freedom struggle of India against the British till the country achieved its independence. This was a period of scientific developments, when new techonolgy of recording the voice and picture had come into being. Satguru Partap Singh also toured extensively, not only in India but also in foreign countries like Thailand and Africa. He made 22 trips to Thailand and four to Africa. These countries had all the modern equipments. So the devotees recorded the discourses delivered at these places from 1948 to 1959. Thus the discourses of Satguru Partap Singh ji delivered at these places were preserved in original form.

Satguru Jagjit Singh ji got hold of all these recordings and started playing these in the holy congregation during the one hour contemplation on Naam. He as Well decided to get these discourses written in the form of books. So he himself started listening to the tapes and writing in 1975. This was a very time consuming job, as it took nearly 10-12 hours for Writing a discourse of one hour. So he deputed some of his disciples on this job. lt took them about fifteen years to write down all the discourses.

Satguru Jagjit Singh ji then assigned the duty to compile these discourses in the form of books to my wife late Smt. Beant Kaur. Thus I too got involved in this highly noble but a gigantic task. Ultimately the first

volume of the book entitled 'Lal Eh Rattan', was published in 1995. This process then continued unabated and the fifth volume published in 2005.

These discourses are an ocean of knowledge. Satguru Partap Singh ji had dealt in details on social, religious and poltical aspects in his discourses. These discourses are guide lin-es for ordinary human beings to usefully lead their precious lives and tread on the path of truthfullness.

The Satguru being the incarnation of the Almighty lord, is omniscient. He has the perfect knowledge of present, past and future. He is vested with all the spiritual powers. He is the most spiritually enlightened person of his time. He is the best well wisher of the entire humanity. He therefore is not confined to a particular community in which he appears, but belongs to every body. His sermons also are for the entire universe. He knows what is the best and beneficial for human beings, so he repeats his dictates again and again, so that ordinary people could assimilate these and follow in practice.

The lectures of intellectuals of the world and the holy persons cover entirely different subjects. Whereas the normal intellectuals talk of the mortal world and speak about various happenings around them, The holy persons enlighten the people with not only the purpose of human birth but the happenings in the heaven also. Gurbani substantiats this as

Parmeshwar Kai duaarai jo hoe bitaetai
su Nanak aakh sunaavai
P-373

Nanak proclaims and announces what happens at
the door of the primeval Lord

Thus the main objective of the incarnation of the Lord had been to enlighten the disciples about the expectations of the Lord Almighty from human beings and safeguard them from whims, superstitions and wasteful customs of the mortal world. All the sikh Gurus have followed this practice in their times. They have therefore repeatedly stressed on contemplation on

Naam as much as possible so as to fulfill the purpose of this life and ensure an honourable place in the next world. Satguru Partap Singh ji too had followed this tradition in his discourses. The sermons of holy persons become instrumental in building the character and moral strength of disciples. Their outlook gets totally transformed and they start seeing the glimpse of Almighty Lord in everyone.

A detailed study of these discourses would confirm all the above facts. The readers would realise the hidden message of Satguru ji. His knowledge of the ancient Indian religion & culture is suberb. Satguru ji knows how the people can live their human life usefully & successfully. So he repeatedly warns them that this human life which is invaluable, has been obtained after great struggle. He therefore calls for all to contemplate on Naam, follow the instructions of the true Guru and have full faith in his teachings.

Satguru Partap Singh ji was an epochal multifaceted Personality. It was he who provided religious, social and political stability to the Namdharis. It was in his time that the real code of conduct and tenets of belief were implenented religiously. A stream of sadharan (routine) and Akhand Paaths (without break continuous recitation) of Adi Guru Granth Sahib ji really carried on. All Namdharis actively participated in recitation of Gurbani. The movement of khadi and non-cooperation picked up momentum and the Namdharis continued to follow it till the country achieved independance. He toured extensively and contacted his disciples upto the grass root level, to raise their morals and helped them in their spiritual advancement.

He was the only spiritual head known to have fore- seen the partition of the country. He purchased vast agriculture land near sirsa, a year before partition. Numerous Namdharis participated in this deal. Satguru ji advised each one of them to leave the western Punjab and cross over river Ravi and settle anywhere beyound Amritsar. This saved the Namdharis from tremendous problems at the time of partition. Satguru Partap Singh ji was too deep to be understood by ordinary human beings. It is impossible to count his virtues and the blessings on the entire humanity.

There are a large number of Namdharis settled abroad in countries like USA, Canada, England, Africa, Thailand. The younger generation of these Namdharis is not comprehensive with Punjabi language. They however want to study the discourses of Satguru Partap Singh ji which were available in Gurmukhi script. Some such persons met me and desired if the discourses of Satguru ji could be translated in English, so that a larger number of devotees could be benefitted.
Mr. Atul Agarwal was one such person who wanted to derive benefit out of it, if their English version was made available.

I discussed this with Prof. Ranjit Singh if he could suggest any english writer who could translate the discourses available in Punjabi. He advised me to take up this job myself, as I was closely associated in bringing out all the five volumes in Punjabi. I expressed him my hesitation. But he encouraged and motivated me to start this work. He also promised to give me all type of help as required.

So with the belssings of Satguru Jagjit Singh ji. I started working on this project, which was too unique and novel for me. The major problem, felt was that these discourses have been delivered extempore. Also as per the normal sikh traditions, Satguru ji has cited many a scripitures and incidents to support his view points. This breaks the continuity of the main text, so the reader has to study with full concentration. Effort has therefore been made to segregate these for better understanding of the readers. The following few points are important for the readers.

l. The discourses have been written in first person. Thus these give a feeling to the readers as if Satguru Ji is addressing them directly.

2. The main text has been written in font 14, however the poetry of main text has been italicised in the same font.

3. The script of Gurubani has been changed from Gurmukhi to English and written in bold letters in font 12. Just below it the meanings of Gurbani have been written in the same font.

4. The script of poetic citations, other than Gurbani has also been changed to english and written in italic in font 12; just below, the citation its meanings have been written in the same font.

5. At the end of quotation from Gurbani, the page number at which it exisists in Adi Granth Sahib ji has also been indicated. The quotations from Dasam Granth Sahib have been indicated as Dasam Granth
P .... .
The quotations of Bhai Gurdas have been referred as var number/Paury number .... or as kabit number ......
The ghazals of Bhai Nand Lal have been indicated as ghazal number ....

6. Where ever possible sub headings have been given to differentiate the topics.

7. The bases of the discourse was generally the Satguru Bilas written by Sant Dhian Singh ji in Poetry form. Satguru ji had centered his sermons on line by line explaination of Satguru Bilas and citing examples from previous history to strenghten his view Points.

These citations have been separated through sub headings.

8. Efforts have been made to maintain the central idea and the intensive emotions in the sermon as it is. However in certain cases the central idea has been explained in simple words and duplications avoided. This was considered essential to avoid confusion to the readers.

Satguru Pratap Singh ji always started his discourse with a special prayer as mentioned at page 45 similarly he would conclude his sermon with another prayer, which has been written at page 460. Due to problem in recording or re-recording in certain case the begining or ending of the

discourse could not be properly recorded. So the prayers at the begining or at the end, are missing. Also the prayer at end has not been repeated in all cases, to avoid duplication and to control the size of the book, It has been detailed at one place only, as a sample.

The translation of the discourses of Satguru Partap Singh ji is a highly specific and intricate work. Although I have assumed this responsibility still I am aware of my limitations. I am not a reputed writer. However I am too eager to propogate the universal message of Satguru Partap Singh ji to as many persons as possible. These sermons are a source of salvation and a benefactor to all. These infact deserve to be translated into other languages as well.

I do hope that the readers would excuse my intellectual limitations and derive the maximum advantage from this. I do hope it would not only be useful to the new generation, but afford a better opporunity for the research scholars also, to understand the Namdhari ideology better.

I am highly grateful to Satguru Jagjit Singh ji, who blessed me to complete the first volume of the series. But for his benevolence this would not have become possible.

At the end, I am highly grateful to Prof. Ranjit Singh and Dr. Narinder Singh who had spared valuable time to go through the manuscript and guide me suitably. I am particularly thankful to Dr. Narinder Singh for writing few words for this as well.

I am also obliged to Sh. H.S. Hanspal for finding time from his very busy scedule to give his valuable suggestions to slape this book and writing the foreword.

Sant Singh

About this Book

I have been regularly reading on the title page of 'Satjug', the holy Words of Satguru Partap Singh ji, under the title 'Amrit Bachan' S. Sant Singh collected all the sermons of Satguru Partap Singh ji and translated them in english for those readers who do not know punjabi. S. Sant Singh ji gave me the first volume of these sermons for reading before publishing them. I am thankful to him. Satguru Partap Singh delivered these sermons in 1948 and 1950 in Bangkok.

The spirtual value of these sermons is great as they are from Satguru Himself. They are Well textured with Gurbani, Sikh history, Present history and social living of sikhs. They have a unique message of universal brotherhood and tolerance.

Besides this, this book makes a very interesting reading. In my little understanding, it is the utmost important quality of any book to be interesting.

I have no Words to describe the quality of translation of thisbook. While translating the sermons from Oral Punjabi diction to english, the translator has very well preserved the original flavour of the sermons. This fulfils the purpose of this book.

Hope the readers will benefit from this book for all the times to come.

Sincerely
Dr. Narinder Singh Nov. 14, 2012
C-5 A/318A
Janajpuri, New Delhi-llO058

Foreword

It is often said, knocking on the Heaven's Door is the oldest dream of man that seems unrealized still. Religious discourse does show the road, but it requires full faith in return. In the first volume, discourses of Satguru Partap Singh are translated in English from Punjabi for the benefit of Sadh Sangat. Deep concentration is required to understand them. They are lectures delivered by Sri Satguru Ji at different places on different occasions and are not Written expositions. So, to understand them thoroughly and get spiritual knowledge out of its reading, one needs the concentration of an infinite degree. Deeper the concentration, more Will one experience the divine thrill, ecstasy and elevation of mind.

Satguru Partap Singh born in 1890, acceded to Gurgaddi in 1906, at the age of 16. He possessed outstanding and excellent virtues with exceptional divine powers/qualities. Satguru ji had such an amazing capacity of memorizing that at the age of seven, he could recite most of the scriptures by heart. Guru Hari Singh on his birth said, "He possesses huge ecclesiastical powers and will be a great spiritual Luminary." He gave him the name Partap (Glorious) Singh.

Satguru Partap Singh was a powerful messenger of peace, an outstanding promoter of justice, truthful and a courageous personality. He kept the flame of freedom struggle burning till the country achieved its independence. He gave unstinted support to Indian National Congress, because it adopted the path of peacful non-cooperation against the Britishers and also its ideological similarties in achieving the goal of Independence.

Satguru Ji with deep knowledge and understanding of religions, spiritualism, history and world affairs often gave his discourses. Some of his discourses given in Thailand and East African countries in fifties were recorded on the then invented recording machines and preserved.

The collection of discourses contains references to the importance of Guru as described in Gurbani, sikh history, importance of Naam-Simran and

recitation of Gurbani; To live life according to the message of Sikh Guru's as described in the sacred scriptures; sacrifices of Namdhari Sikhs for the cause of the motherland; lives of numerous Saints and Sadhus; importance of unity and classical music; importance of Maryada; significance of simple living; importance of simple mass marriages; protection of Gau (cow) and Garib; clarifications of various myths and also about adherence to vegetarianism, tee-totalarism, ill effects of wearing blue and black robes.

Latter on, with the personal involvement of Satguru Jagjit Singh Ji; available discourses were published in the form of books in five decent volumes 'Lal Eih Rattan'. With her great effort and devotion Principal Beant Kaur compiled those five volumes containing eighty five discourses. She spent colossal time in reading, re-reading to understand and find out the details of every reference made by Satguru Partap Singh. 'The final reading was done by her in the presence of Satguru Jagjit Singh alongwith many prominent scholars, minute details discussed, so the correct version was published.

Now with great effort and dedication, husband of Princial Beant Kaur, Sardar Sant Singh, an engineer by profession and retired General Manager BHEL, took upon himself to translate the discourses of Satguru Partap Singh from Punjabi to English. Undoubteduly a tedious job to undertake but with the support of his team Sardar Sant Singh could complete the translation of first volume and is very eager and anxious to get it published. I do not know why, but most graciously he asked me to write the foreword for the volume. Difficult is the job, Sardar Sant Singh has undertaken, of translation and more difficult is to describe the depth of these discourses, in few pages.

Satguru Ji has touched upon unlimited subjects and variety of topics, with deep knowledge, which include facts, information, description acquired through his experience and super-natural powers. Also he refered to the theoretical and practical understanding of religion and spiritualism. Religion is an organized collection of belief systems, cultural systems and World views which relate humanity to spirituality and mostly to moral values.

Religious experience, spiritual experience or sacred experience or mystical experience is a subjective experience in Which an individual feels contact with a transcendal reality, an encounter or union with the divine. This may be experienced as a form of healing, enlightenment or conversion. These are considered real encounters with GOD.

Naam-Simran is the remembrance of GOD by repeating and focusing the mind on HIS name. Gurbani emphasizes a lot on it and every Sikh is supposed to engage in Naam-Simran as part of one's daily routine. Namdhari Sikhs practise quiet recitation of Naam with the help of White Woolen rosary of 108 beads. Quote from discrouses: .... "Garurh Udgaar is a herb. Once it is in the mouth of any person, even bite by the most poisonous snake would not affect him. Satguru Ji has given us Garurh Udgaar of Naam as an antidote. Those who would meditate on Naam, they Would be saved from the ill effects of the illusion of the magical powers of deity. So pray to Satguru Ji and seek his blessings to enable you to meditate on Naam. He has also desired his disciples to learn Gurbani by heart.

He says it would be desirable to learn the entire Panj granthi by heart. If this is not possible, then one must learn Japji Sahib, Jaap Sahib, Rehras Sahib, Arti Sohela, Sukhmani Sahib and Asa Di Vaar. At best one must learn at least Japji, Jaap, Rehras, Arti Sohela and Chandi Di Vaar. None of the disciples should learn less than this".

Unity is an open-minded spiritual path to GOD and it teaches that GGD is present within all of us. Sri Satguru Ji emphasized on unity and said in one of his discourses: .... "Unity amongst various factions of sikhs has become an important issue, unfortunately we are not able to unite even on our religious functions. The only way of uniting together is, when Akalis celebrate a function they should invite Namdhari (Sikhs) as well. Similarly when Namdhari (Sikhs) hold their function they must invite Akali (Sikhs) also. Both should cooperate with each other. If Namdharis want to perform Kirtan in the Singh Sabha gurudwara they should be allowed to perform Ardas of twelve Gurus and when Akalis come to Namdharis they should be free to perform according to their custom. If we stop criticizing minor differences only then

we can unite. All factions have to be magnanimous and large hearted in mutual dealings."

Satguru is true dispeller of darkness and reveller of light. A perfect Master is one who teaches the perfect knowledge and love of GOD. Sublime devotion comes from implicit faith and confidence in the

Satguru of the time and it must be clearly understood that only He who can bestow GCD-vision is the Satguru of the time. In reality, He is GCD incarnate. I give quote from the discourses: .... "Satguru is such a person who cannot be deluded by anybody. He cannot be influenced by any body. Faith in the Guru is essence of sikhism. By meditation on Naam and recitation of Gurbani, if a sikh does not develop faith in his Guru then he is as much blank as he was in the beginning. The Satguru is omnipresent, one only needs to remember him earnestly. It is only the dependence upon Satguru which never fails under any situation. Whenever you remember him, he is always present to help and protect you. O, my dear ones, listen to me, kindly remain attached to Satguru and love him so much from the core of your heart, so as not to forget him even for a moment. You should never be oblivious of the memory of Satguru even for a moment. Always keep him in your mind".

Sardar Sant Singh's English version of discourses provides most immediate didactic value to the readers, to understand the basics of Sikhism, who are unable to read and understand the original discourses published in Punjabi. It is really a valuable contribution and an enhancer of one's religious understanding.

08.02.2013

H.S. Hanspal, Ex. M.P.
President
Namdhari Darbar

Updesh-1

Bhai Harnam Singh ragi was an agriculturist by profession. Whenever he started his discourse, he would invariably state that intelligent agriculturists strengthen the embankments in their fields before the start of the rains, so that the Water stored in the fields, remains in and does not flow out. If this is not done, the rain Water will not remain stored in the fields. It will flow out to other fields. In the process the strength of the field will also be lost, as it has gone along with the rain Water to other fields.

Likewise When We are attending some lecture or a religious discourse, we must close our eyes and ears from other sounds and sights and devote full attention towards the lecture, so that We can assimilate the idea of the speaker. In case We are not fully attentive, We Will not understand anything.

FIRST PUNJABI POETS

Amongst Namdharis, Kalah Singh was a poet who could be termed the second one, as the first one was Chanda Singh. This Chanda Singh Was a blind poet. He has himself narrated his Where abouts as - Chanda Singh soorma rahey Saharan Dewan Singh de pass.

He was born in village Jhabran of district Sheikhupura. He first composed a Bara-maha" (calendar year), depicting the advent of Namdhari sect. In this he not only described the present condition, but foretold the future as well. The following lines which people think are from SauSakhi are infact written by Sant Chanda Singh Ji--

Jad roos punjabe awai,
Pawaey kal, mulkh ru] jawai,
Duniya marey ann ke hawai.

When Russia comes to Punjab, there will prevail drought and the country will pass through difficulties. The people would die due to shortage of food products.

The second poet was Kalah Singh, who was born in village Nangal of district Ludhiana. He was a Tailor by profession. After the deportation of Satguru Ram Singh Ji, he first composed a pentis-akhri*3, which was a special work, in which the whole episode of Malerkotla was depicted.

Pentis-akhri composed by Sant Kalah Singh was a special creation because he was then spiritually in a very superior state of love and ecstasy. However he subsequently went into an entirely different state of mind, as it had then got transformed into a normal and practical being. Human nature is always subjected to changes. The state of mind in spiritualism and in normal worldly state is different. The poetic compositions during these different states of mind are also different and project inner feelings accordingly.

In his book Panth Prakash, the poet Kalah Singh has described the Malerkotla episode in totality. During his earlier mental condition, he had written five-six kabits (a form of meter in poetry), a sample of which is given below.

Jihnu aakhde akaal Surg loke te payal,
so-ee pargatiya Gopal Ram Singh jo kahawda.
Jehra Sunni-da si door so-ee dekhiya hazoon

jeeka-n panni utai bool; pawan chin mein hatanwda.
Keeti dharat ne pukan ji mein hoee ha-n laachan
meinu dena ji deedar bhar chukiya nahi-n jan-Wada.
Suni arzoi-ee Maharaj manni so-ee,
pher dhar ka avtar te dharat uiey aa-n-wda.
-Teri kare so pachan jinu dewai-n aap daan,
saath denda see parman Ram badi bans aawda.

The one who is called Akaal in heavens, in this world and the nether world, has incarnated himself as Ram Singh. The one, who was considered to be living far away, is now suddenly seen present in form exactly the same way as strong wind blows away scum on the surface of water. The earth also prayed to Almighty, "I have become helpless to bear the load so please bless me with your glimpse." The Almighty accepted this prayer, so he has incarnated himself on earth.

-However only those who are blessed by you can recognize you because Ram Singh has come in the dynasty of carpenters.

THE MALERKOTLA EPISODE

After this book he Wrote Panth Prakash. He starts the Malerkotla episode with the following Words

Jitho-n cherh chirriya sheher Kotle da,
tiwai-n tusa-n nu aakh sunawda mein.

I will now describe the start of problem in Malerkotla.

He says at the time of Malerkotla incident, the Nawab of Malerkotla had died. His son Was still an infant. So the state was being ruled by a council.

BHAI HEERA SINGH

Bhai Heera Singh was born in village Sakroudi. He was in the service of Maharaja of Patiala. Baba Kahan Singh Ji Nihang, a suba of Satguru Ram Singh Ji Was touring that area and blessing the people with Gurmantar*4. The Maharaja directed Heera Singh to go to him for Gurmantar. On his return the Maharaja enquired from Heera Singh about what had been told to him by Baba Kahan Singh. Heera Singh flatly refused to divulge any thing. He said that the Maharaja could himself go and find out because he had been instructed not to divulge it to anybody.

The Maharaja discharged Heera Singh from duty. There Were about a hundred more employees Who were related to Heera Singh. All of them resigned their jobs and got Gurmantar. All of them came back to their villages.

Prior to that, Heera Singh Ji used _to drink liquor and eat non-vegetarian food. His mother had already been blessed with Gurmantar, so she often complained to Satguru Ram Singh Ji about Heera Singh's habits and requested for His blessings for him as well. After being blessed by Gurmantar, the soul of Heera Singh was totally transformed. He had now become an extremely devoted disciple of Satguru Ram Singh Ji.

Morally he had been so much elevated that he severed all his worldly attachments. He had totally detached himself from animate and inanimate illusions. He always remained in a state of trance and devoted himself to the service of the congregation. Heera singh's mother arranged a congregation at her residence. After the conclusion of the function Heera Singh

requested sadh sangat"5 to stay for another day, as he wanted to organise another function.

BHAI LEHNA JI A TRUE DEVOTEE

When Guru Angad Dev Ji came to Satguru Nanak Dev Ji as Bhai Lehna (his original name), he became a true devotee of Guru Nanak Dev Ji :-

Aasak ayhu na aakhee-ai je lakhai vartai so-ay.
P-474

Do not call him a lover, he trades only for his own account.

Guru Nanak always acted according to his own will. He started testing the obedience of his followers. He threw his bowl in filth and asked his sons to bring it out. They refused to enter into the filth as their clothes would be spoiled. Guru Nanak then looked towards Bhai Lehna. He immediately jumped into the filth and brought the bowl out. In the fields, He loaded Bhai Lehna with wet weeds. The white dress of Bhai Lehna got totally spoiled as the water was continuously dripping from weeds. Mata Sulakhani Ji, the wife of Guru Nanak Dev Ji, said to him “you have loaded wet weeds on Bhai Lehna and his dress has been spoiled. You should consider the dress of the person also.” Guru Nanak Dev Ji replied “you do not know, Kesar is being sprinkled on him”

Only the one, who did not adhere to the wordly attachments and raised himself spiritually above the affairs of the world, could stay among faithfulls. Bhai

Gurdas states in his var no. ll as under.

Garsikhi baareek hai, khandey dhaar gali ati bheeree.
Othhay tikai na bhun-hanna chal na Sakai upar keeree.

Gursikhi is sharp like the blade of dagger and narrow like a by-lane. Even the mosquito cannot move there and the ant cannot crawl on it.

How can we stay devoted? We get worried because the suba had punished someone due to violation of rules of the marriage. He made him apologise with folded hands in the sadh sangat.

Guru Nanak asked Lehna to climb an acacia tree (Kikkar) and shake it to drop sweets. Lehna was confident that Guru Nanak was the primeval lord, so he obeyed him, shook the tree and sweets fell down on the ground. People ate sweets to their full. That all was Within the order of Guru Nanak, Whatever he desired, would happen instantaneously.

Nav nidhee athaarah sidhi pichai lagee-aa fireh,
jo har hirdai sadaa vasaa-ay
P- 649

The nine treasures and the eighteen spiritual powers of the siddhas follow him, who keeps the lord enshrined in his heart.

The Wonders which people long for, rot at the feet of the Satguru. Certain words spoken in a congregation do not sound well, as those could have double meanings. Guru Nanak said to Bhai Lehna, "go to home and enjoy your mother". Guru Nanak had made Bhai Lehna understand the hidden meanings of his orders. Lehna Ji Went home, sucked the breast of his

mother and came back. Guru Nanak asked Bhai Lehna, “have you enjoyed your mother‘?”

-Lehna replied “yes sir”
-“How did you do it”
-“Sir enjoying the mother was only sucking her breast”

How can ordinary people understand such an order of Guru Nanak.

Bhai Bala Ji, when came to Guru Angad Dev Ji to narrate incidents of Guru Nanak Dev Ji, stated

“Guru Angad Ji, when Guru Nanak enacted the drama of eating a dead body then myself and Baba Budha Ji too slipped aWay”. For Bhai Lehna the truth Was that he would not act on his own. He would just obey the orders of Guru Nanak. Bhai Lehna requested Guru Nanak, “Sir, should I start eating from the feet or the head”. Whatever Guru Nanak ordered, he obeyed. Guru Nanak Dev Ji on the other hand turned the dead body into sweet Karrha Parshad"‘6.

TENETS OF EATING AND DRINKING

Guru Gobind Singh Ji disguised as peer of Uch was on his Way to Machiwaara. On the check post he was stopped for search.

I had been to Uch. The people of this village kept unshorn long hair, and Would not shave their beard and moustache. Guru Gobind Singh Ji made use of this practice of local people to evade the surrounding Mughal army. He therefore disguised himself as a peer - a spiritual master - of Muslims of Uch. The security

gaurd said to the attendants of Guru Gobind Singh Ji, “Ok, if he is your peer, then he should share our food”.

The attendant, “Bhai Daya Singh Ji who too was disguised as a Muslim replied, “The peer ji is on an eternal fast”. The eternal fast means that he eats only one grain of barley and drinks a mouthful of Water per day.

“Ok if it is so then the attendants should eat our food”.

Bhai Daya Singh sought orders of Guru Ji. Satguru Ji allowed him and others to go and eat, but bring something along with them as sample.

Out of the five attendents two - Ghani khan and Nabi khan were Muslims and the remaining three - Bhai Daya Singh, Bhai Dharam Singh, Bhai Maan Singh - were sikhs disguised as Muslims. When they started eating, Satguru Gobind Singh Ji miraculously converted the food of Sikhs into *Karrha Parshad*.

When they came back to Guru Ji, Nabi khan and Ghani khan said to Guru Ji, “Sir, your Sikhs have eaten their food and thus transgressed the code of conduct of their religion” Satguru Ji asked Bhai Daya Singh Ji to show what they had eaten there. When they opened the packets they were astonished to see *Karrha Parshad*. They said this is what they had eaten there. Nabi khan and Ghani khan were astonished to see that. Bhai Daya Singh Ji had packed his food in their presence, however when they opened their packets they saw *Karrah Parshad* in place of meat. Similarly Bhai Lehna Ji had found *Karrah Parshad* in place of

the dead body.

Bhai Bala Ji said to Guru Angad Ji, “Guru Ji I have spent my entire life with Guru Nanak Dev Ji. I served him to the best of my ability and devotion. 1 never disobeyed him. However he has bestowed Gurgaddi upon you”.

Guru Angad replied, “Bhai Bala, how did you regard Guru Nanak”

Bhai Bala, “I regarded him as a perfect saint”.

Guru Angad, “you regarded Guru Nanak as a perfect saint, so he has made you a saint. I regarded him as primeval lord, so he has made me Guru”.

Thus it is very difficult to withstand and face the test by the Guru.

THE STATE OF MIND OF MARTYRES

The Wife of Heera Singh came from a rich sardar family. She would neither unplait her hair nor Wash them daily. Heera Singh and Lehna Singh caught hold of the lady and cut her plait with axe. They fastened the cut plait on the top of a bamboo and started shouting in congregations, “any lady who did not obey her husband would meet this fate”

Feudalism became a disgrace in the mind of Heera Singh after attaining Gursikhi. A few more Sikhs joined Heera Singh’s group. Satguru Ram Singh Ji Went to Damdamma to attend the Vaisakhi fair of sambat 1928 (1871 A.D) S. Heera Singh also reached

there with his group. From there all of them went to village Tharaj of Mata Jeewan Kaur Ji, and then reached village Nangla. S. Heera Singh was camping on the Way to Nangla with his associates. Harnam Singh, Brother of Giani Singh was also on his Way to village Nangla. His ears were too long. So, people used to call him Kannu also. I had also met this man. He was riding a horse. While passing by the side of S. Heera Singh and his associates, he passed a remark on the ladies accompanying him. S. Heera Singh did not like such loose talk from a senior person. He said to him, "O Harnam Singh you are brother of a suba (religious chief), passing remarks on ladies is unbecoming of you." Harnam Singh said, "Do not mind, they have been made for us".

On this Heera Singh got infuriated. He pulled him down the horse, gave him a severe beating and scolded him for his remarks on ladies".

The devouts along with Heera Singh were totally carefree and fearless persons. They used to remind the subas of their high position and thus their duty. They would not even mind scolding the subas for their unbecoming behaviour. The subas did not realise the high spiritual state of mind of the devouts, to cherish their straight forward remarks. The subas joined together and complained to Satguru Ram Singh Ji for the undeserving aggressivebehaviour of the devouts towards them.

Responding to the complaint of subas, Satguru Ji called all the devouts and lined them up. Two ladies one from Dittupura and the other from Handiya-ay, were also with the devouts. Satguru Ji asked for a strong stick. He struck the stick against the earth with

force and it broke. He then asked for another one. He picked up the strongest of these sticks. Satguru Ji started caning the devouts from one end to the other. After inflicting one cane to each, the devouts requested Satguru Ji “sir the sins of one side alone have been washed away kindly wash away the sins of the other side as well”. Satguru Ji inflicked one cane each on the other side as well.

.Ja-o ta-o prem khayalan kaa chaa-o.
Sir dhar talee galee mayree aa-o.
It maarag pair dhareejai.
Sir deejai kaan na keejai.
Page 1412

If you desire to play this game of love with me, then step into my path with your head in hand. When you place your feet on this path, give me your head and do not hesitate.

After hitting the devouts on both sides, Satguru Ram Singh Ji ordered that they should neither be given any food nor allowed to enter any house.

The situation in those days was not the one like today. Now if we punish anybody for his sin, ten persons would side with him. Baba Lal Singh Ji of Lataala used to say, “Satguru Ram Singh Ji’s orders matched with that of Nadirshah. Nobody had the courage to disobey Him”. Satguru Ji ordered the devouts to go away and not to show their faces to Him.

The devouts had no other place to go. All their contacts with rest of the world had since been severed. They were reminded of the following Gurbani-

Habhay saak koorhaavay dithay,
ta-o pallai taidai lagee.
Page 963

I have found all relationships false, and so have grasped hold of the hem of your robe, lord.

The devouts would now keep distance from Satguru Ji, have His glimpses also from a distance, would not face Him and thus obeyed His orders in totality. They would grind the soap-nuts (Reethray), make its beverage and drink. Bhai Kalha Singh narrates this in his pentis-akhri as - Ghote reethray deg tiar keetee.

They would not feel the bitterness of the beverage as their mind and soul had been possessed by the very presence of Satguru Ram Singh Ji. All these days they had nothing else to eat.

On the other hand Satguru Ram Singh Ji too enacted a drama saying, "my throat is choked. I do not like to eat anything". Four to five days passed in the same state. The devouts however did not feel any discomfort or pain. Instead they were reminded of the following words from Gurbani.

Jay bhukh deh ta it he raajaa,
Dukh vich sookh manaa-ee.
Page 757

Even if you give me hunger, I will still feel satisfied,
I am joyful even if in the midst of sorrow.

-Saglay dookh panee kar peevaa
Page 147

If I were to drink in all pain like water,

Saglay dookh amrit kar peevai
Page 1034

Such a being drinks in all his pain, like ambrosial nectar, he never suffers sorrow again.

Jay paas bahaaleh taa tujheh araadhee,
Jay maar kadeh bhee dhi-aa-ee.
Page 757

If you seat me near you, then I worship and adore you, even if you beat me and drive me out, I will still meditate on you.

S. Gurdit Singh of Kartar Garh requested Satguru Ram Singh. Ji, “Sir my langar (community kitchen) remains incomplete without feeding the devouts”. Satguru Ji allowed him to feed them too.

S. Gurdit Singh went to the devouts and requested them to partake his food as Satguru Ji had allowed them to take it. The devouts however refused to accept his offer as he might be telling lies, just to feed them. They said that he should take one of them along with him to Satguru Ji, so that he received the order of Satguru Ji personally. The devouts never felt the pain of Satguru Ji’s order or the punishment inflicted on them. Today the people would have raised questions eg. We beat Harnam Singh for his misbehavior towards ladies or why they have been beaten? Now a days we have fallen prey to advocacy. In the case of devouts, advocacy had no place. Devouts accepted the offer and ate the food served

to them only after receiving order directly from Satguru ji.

Bhai Heera Singh Ji always remained along with Satguru Ram Singh Ji during his tours.

BACKGROUND of THE EPISODE

Kalha Singh further starts the Malerkotla episode with the following Words.

Lake kehan ki laina si Katie to-n,
das uhna da bharam mitanwda main.
Kalha Singh jehra haal vartiya see,
so-ee khalse ta-een sunawda main.

Kalha Singh Ji states "Why the devouts went to Kotla. He states facts to efface the doubts of the people".

Ludhiana de shehar to-n bees kohan
Naam Kotla shehar Maier bhai.

Malerkotla is located at a distance of about 50 KM from Ludhiana.

Malerkotla has its historical background. During the times of Guru Gobind Singh Ji, when his younger sons were being martyred the Nawab of Malerkotla heaved a sigh and objected as to Why the infants were being killed. Guru Gobind Singh Ji who was then in the process of uprooting the Muslims rule in totality, considered the sentimental appeal of the Nawab and dropped his idea of uprooting them.

The Sikhs questioned Guru Gobind Singh Ji, “Sir why they have not been uprooted totally”. Satguru Ji replied,”It was because of the nobel feelings of the Nawab of Malerkotla. This process, however, would be completed after sacrificing eighty heads.” This fact is narrated in the sakhi of Wadtirath as under--

Assi sees khalse deenai,
Dharam sheen turkan ke keenai

ie. Eighty heads of Sikhs would be sacrificed to put an end to the religion of Turks.

All these preparations of devouts are to fulfill the above prophesy.

Mudhon maj pathana da khas aithe,
Is baat vich hare na pher bhai.

This part of the land was being ruled by pathans since beginning and the slaughtering of cows was in full swing. This is an absolute truth.

The Muslims used to catch the free wandering cows and kill them.

GURMUKH SINGH FARWAHI

Bhai Gurmukh Singh was going to Malerkotla. On his way he saw a pathan riding a bullock, who was already loaded with a bundle of radish. The bullock was very weak and feeling overloaded. Gurmukh Singh was the headman of his village, so he said, “Oh, mian the bullock is already in trouble due to the weight of radish, over and above you have put your own weight on it.”

He replied, “Oh Sikhreya, how are you concerned with it”. He started abusing him. Gurmukh Singh also retaliated. The quarrel increased and they both reached the police station. The police officer also sided with the pathan. Gurmukh Singh was beaten and scolded. They slaughtered the bullock in his presence as well.

Gurmukh Singh was helpless, but very anguished. He came to Heera Singh and narrated the entire incident. All of them felt highly aggrieved at a situation where mute animals were killed mercilessly.

BRITISH POLICY

The British played a highly vital and sensitive role there. They always tried to suppress any movement against them by all means. The moment they found people of different faiths joining together, they would instigate one group against the other. They mischievously classified Sikhs as rebellions, although no such element existed among Sikhs.

Sant Nidhan Singh ji Alam has written a book entitled-'Jug Paltau Satguru'. He has cited the official records and also the activities of the officers. They could not levy any blame on Satguru Ram Singh ji. The only problem they faced was intolerance of so many persons under the command of Satguru ji. They feared that if such things were allowed then they would establish their own raj. The people under the command of Satguru ji were sincere, pious and religious. The Britishers did not like this.

S. BADAN SINGH OF MALAUD

On the request of Gurmukh Singh, Sardar Heera Singh left with his group of devouts for Malerkotla. On the way they stopped at Malaud. The feudal chief of Malaud, Badan Singh had been blessed with gurmantra by Satguru Ram Singh ji. He requested Satguru ji for any service that' he could be worth. Satguru ji replied in negative, but Sardar Heera Singh, then standing close by, said, “We will ask for it at appropriate occasion.”

Now Heera Singh went to Badan Singh and asked for some weapons and horses.

Badan Singh flatly refused, expressing his inability as he was under the patronage of the Britishers. Sardar Heera Singh and his associates then forcefully took hold of some horses and swords. In the skirmish some people got injured and two Sikhs also died. But the rest were able to escape through the backdoor with the horses.

HAZARA SINGH AN EYE WITNESS

All this is as per the statement of Hazara Singh of Himatpura, who was an associate of Heera Singh. At Sri Bhaini Sahib Hazara Singh expressed his desire to accompany Heera Singh but his father wanted him to go back to his village.

When Hazara Singh expressed his eagerness to accompany Hira Singh, he agreed to his request and allowed him to go to his village from Malerkotla. Thus Hazara Singh, who remained in the group till the last, was an eye witness of the entire Malerkotla episode.

After finishing their task all the devouts reached the village Rarh, where Hira Singh's grand maternal parents lived. Hazara Singh's father requested S. Hira Singh to allow him to go to his village. Hira Singh ji immediately allowed him; Since the Britishers had no record of the persons in the group of S. Hira Singh, Hazara Singh also remained unnoticed by anybody. He even became the headman in the state of Bahawalpur. He had been meeting me frequently to give the details of this episode.

AT MALERKOTLA

At Malerkotla Hira Singh ji settled scores with the Butchers. They did not touch anything else. However it had been the greatest misfortune that such freedom fighters had been opposed by our own countrymen. The local Hindu population also feared the Nawab and sided with Muslims and opposed the Sikhs.

The Sikhs retaliated against the mob and pushed them back twice. Kalah Singh ji writes here-

Je Kar Hindu na uhna di madad karde,
Ta-n turk da beej denda putke ji.

Had the local hindus not sided with muslims, then
the Sikhs would have annihilated them totally.

The devouts were brought to Malerkotla and ordered to be blowen away with Cannons. Four of the devouts stood before the Cannons. From where were these Cannons procured? The interesting feature of diplomacy was that the Cannons belonged to Sikh Maharajas of Nabha, Patiala and Sangrur. The Cannons of Sikh Maharajas for blowing off Sikh patriots. This was part

of the deep rooted British Policy of Divide & rule i.e if Hindus became rebellious then the Muslim were raised against them. If Muslim became rebellious then the Sikhs were used against them. Thus one of the Indian groups was made to fight another Indian group.

When the Sikh devouts stood before the Cannons, the British officer asked them to stand with their backs towards the Cannons. The Sikhs refused this order saying, “A Sikh can never stand with his back towards the Cannon”. They faced the brunt of the Cannon on their chests. As the Cannon was fired the Sikhs used to raise slogans.

Bhai Wariam Singh of Mirajh was a short statured Sikh. He was related to the Maharaja of Patiala. The British wanted to save his life, so the fireman said,” Your chest does not fall in line with the Cannon, get aside”. Wariam Singh immediately collected some clogs from the ploughed field, piled them up and stood on it, and loudly said,” Does my chest now fall in line with the Cannon.”

With the blessings of Satguru Ram Singh ji the devouts had attained high moral strength. None of them feared death. They sacrificed their lives happily for the sake of their country.

With the grace of Satguru ji, when one Sikh was blowen off by the Cannon, the other one occupied his place and shouted, “O Bilia, be quick, I am loosing company”. Without being caught by any body and Without tethering all this process continued. This was all about the Malerkotla episode.

MORAL STRENGTH

Now I would like to point out that We are passing through a very difficult period. The first & foremost thing is that unless the man is not morally strong, he cannot discharge his responsibilities efficiently. All the resources at his disposal remain useless Without moral strength. After Lord Krishna's leaving for his heavenly abode, the same Arjuna was so much demoralized that the Bheels invaded and snatched everything including the Gopikas' from him.

Sama Kare nar kiya kare Selma Sama Samrath,
Wohi Arjun wohi danush Baan te wohi Arjun ke mth

The time period plays an important role, Whatever the destiny desires, it gets done. Same Arjun, same bow and the same chariot could not do anything and he failed.

He was highly demoralized by the demise of Lord Krishna. Earlier too when he Was demoralized during the Mahabharata Lord Krishna enlightened him with Gita and made him morally strong to fight the War.

This applies to all of you who have gathered here. Some of the persons have left as they willed it so. When you go to a shop, one likes sweets to eat, the other likes sour things. It depends upon the taste and liking of a person. The most essential thing is our relationship- first being a Punjabi and then as a Sikh. Then we come close to each other, all being Indians. In this foreign country, we should never differentiate with any body because of his being-an Akali-a kuka-a clean shaven - a Sikh or on his attire i.e he wears a black turban or a white turban. We should not mind these outward appearances. For this the most essential

thing is that all Sikhs read Gurbani in the morning. Each one reads Japu ji Sahib, which states--

Bharee-ai hath pair tan dayh,
Paanee dhotai utras khayh
Moot paleetee kapar ho-e
Day saaboon la-ee-ai oh [o]dho-e
Bharee-ai mat paapaa kai sang
Oh [o] dhopai naavai kai rang

When the hands, feet and the body are dirty, water can wash away the dirt, when the cloths are soiled and stained by urine, soap can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by the love of Name

Till your soul does not become strong by meditating on Naam[4], you can not contribute to the progress of your country, you can not sacrifice, you can not do any beneficence.

MARYADA

So the most important thing is meditating on Naam. Satguru ji desired that his Sikhs should meditate on Naam on every breath, however he has fixed the following norms of daily routine-

a. Daily routine of a hermit saint- japu, jap recitations- 5 times, recitations of panj granthi, 5 times counting of the beads while meditating on Naam, one[mala] counting the beads while reciting bhagauti, recitation of Chandi Di Var, reading hundred pages of Granth sahib and cooking his food himself.

b.	Daily routine of a household - japu, jap, shabed hazare and memorising panj granthi.

Today I was astonished to note that the Ragi's while singing the 'Asa di Var' were making mistakes. They were singing Asa di Var by reading from the books. Satguru ji's orders are "Please memories by heart, if possible, at least Panj granth or otherwise Japu, Jap, Rehras, Arti Sohela and Chandi Di Var. These five must be recited by all Namdhari's. Satguru ji has desired us all, old & young, men & women, to memorise these scriptures. You should all take care of yourself, in accordance with it.

In Punjab we have established a practice that unless the girl & boy are able to read Panj Granthi, their marriage would not be solemnized. If your soul is strong, you are pure at heart, your vision & intellect is clear then you will not hate anybody. You will not be able to harm anybody. Your mind & Soul would accept in humility that there is none else worse than me. Naturally you would start liking every body.

POLITICAL SITUATION

The political stability is still unknown. Nobody knows which way the wind may blow. Satguru Gobind Singh ji has written and Satguru Ram Singh ji has said:-

Khalak Khallak Khees ees moose hindu
Khalak pees dikhayou deep.

The entire world including the kings, followers of the Chriest Moses and Hindus would all be

ground like the flour and annihilated.

You can check up with people who have migrated from west Punjab. Satguru ji had prophesied, that situation would be so violent that you will not have time to pick up even your underwear. Those who have come from west Punjab, ask them? Somebody lost his brother, some lost their sisters, and some lost their daughters. Still thousands of our girls are held up there. They are looking towards us for help. They all have been detained there forcefully. They are being told to forget their Indian relations. As of now even if they manage to go back they would not be accepted by their community. The girls are not convinced with the arguments of Muslims and do not want to stay there at all. I have been told by a Hindu police officer who had been deputed by the government to evacuate such girls from the custody of Muslims. This has cast adverse affect on the minds of girls, as they fear that their Hindu & Sikh relatives may not accept them in their family. You should get in touch with such girls and write to them, that they need not fear as they are not the least at fault. During the period of Guru Gobind Singh ji a Sikh soldier fell in the custody of Muslims. He was forcefully made to embrace Islam. Subsequently he managed to escape & come to Guru ji. Guru ji again blessed him with Amrit & pardond him as he had not done anything willingly.

DARSHAN OF SATGURU RAM SINGH Ji

Satguru Ram Singh ji has blessed a twelve year old boy with his glimpse. The boy stated that there were seven rooms in a row. Satguru ji was sitting in the seventh room. Seven Sikhs were performing havan. Five persons should read five scriptures - Japu, Jaap,

Choupai, Aka! Ustat, Chandi charitar, from books. The sixth man should pour oblation, and the seventh should sprinkle Water on the holy fire. This is the method of performing havan.

The boy saw Satguru Ram Singh ji sitting erect and uttering," forgive my Lord! Forgive my Lord"

The boy requested Satguru ji, "Sir, to whome are you praying"'?

Satguru ji replied, "This is not the time to answer your question. I will tell you later".

Satguru ji took the boy on the roof and showed him that the entire universe was burning. Only a few of the Sikhs were flying like birds and reaching Satguruji. Satguru Ram Singh ji then said to the boy, "Go and inform everybody that the practice of Naam Simran i.e contemplating on the name of Lord for one hour daily has been ordered by me".

Now we are no more at the level when we used to read Panj granthi daily. We have seen family men at our Gurdwara who drove Bulloc carts, during peak winters in the months of December-January, they would return home late at night. Even if it was ll o'clock at night they would take their bath, read Gurbani, and then only take their evening meals. Now our attitudes have changed miserably. We say -how does it matter if I have not taken bath? How does it matter if I have not read Gurbani today? Satguru ji's has ordained that those who will not contemplate on Naam even for one hour a day, will be subjected to miseries and sufferings. Now it is upto you to decide, which way to go.

DEFAULTERS

Last time I had requested you all to shun taking meat and drinking wine. Five to seven persons who had violated my instructions have pleaded guilty in the holy congregation. Nobody should go to cinema hall also. Those who have violated these principals should seek pardon of the Sadh Sangat. Seth Mohar Singh had informed me about these violations last night. Although he did not name anybody, still we have known about them. It would be better that those who have eaten meat, taken wine and have been to cinemas, should voluntartly accept their guilt and seek Pardon. Otherwise if we come to know about them later on, then they should not mind heavy punishments. Such defaulters can seek pardon till tomorrow morning.

Satguru Ram Singh ji once said, "If you are right and virtuous then no body would blame me. My honour has to be preserved by Sadh Sangat". Your duty is to behave & act like Sadh Sangat. Sadh Sangat is like a white sheet. A little stain on it becomes conspicuous. So it is essential for you, never to miss the one hour contemplation on Naam. What ever be the situation, any time during the day - whether morning or evening, the daily contemplation on Naam must never be missed. The best would be, if you could gather at one common place. Sitting togather for contemplation of Naam is much more fructifiable than sitting in solitude. One can not achieve as much single handedly as unitedily in Sadh Sangat.

LIVE UNITED

I would now request all the Sikhs living in Siam, that you all are members of the same family. You

should have natural love and affection for each other. It would be desirable to celebrate the Gurupurabs unitedly. If Akalis hold a function then Namdharis must also cooperate & join them. Similarly if Namdharis are celebrating, then Akalis must also participate. If you all sit together, celebrate the functions together, then the rest of the world would realise that these two factions are united. The most important fact is that if you read Gurbani and contemplate on Naam. Then your mind and soul will get purified. Until this is done the outward actions would not yield any result. By plugging the hole alone, the snake is not killed. You should pray to Satguruji from the core of your heart and seek his blessings. At least once a day you should wash your hair. Satguru Balak Singh ji has commanded that all those, who sing or listen to Asa Di Var without washing their heads, commit a sin rather than virtue. Pray to Satguru and seek His blessings for Gursikhi, faith and Naam. We should live together as belonging to the same Guru.

HINDU SIKH UNITY

If the Hindus and Sikhs do not unite now they both would face ruin. I have been trying to unite them for the last seven to eight years. I had appealed to both Hindus & Sikhs to unite & live together. I however fail to understand as to what is keeping them apart. There are certain forces working to keep them at a distance. About seven years ago I organized a conference on Hindu Sikh milap. We appealed to both the factions to forget petty things and live unitedly. However the forces against this made adverse propaganda through Newspapers. Some of the Newspapers which were previously writing 'Sri Bhaini Sahib' even went to the extent of writing that a conference is being held at

the Bhaini of kukas, which is not the representative of Sikh Panth.

I am now happy to note that Master Tara Singh ji has joined hands with us in this context. He has now stated that Hindus and Sikhs can not be separated from each other. I am now happy and wish that Satguru ji may kindly bless both the factions wisdom to realize it and they sit together. Otherwise both will suffer heavy losses. All of you sitting here should exercise due care in this respect. Never mind whether the next to you is a Hindu or Sikh, he is clean shaven or with beard, he is wearing Black turban or white; he is wearing a sword or a Mala. You are all Indians. You should all live together and pray to your lord respectively.

I am sure the young people have listened to all that I have said and will pay due attention to it. I have said all this because the future is very bleak. If you follow the command of the Satguru and continue to tread your path straight you will positively be saved from all miseries.

UNITY AMONGST SIKHS

The Sikhs went to English men and started singing *'jug jug raj swaaiya topi wale da".*

Sikhs acclaimed 'May the kingdom of man with hat be forever'.

Without any specific gains to themselves, the Sikhs started following them blindly and kept on conqouring the countries for them. They fought with their brothers & killed them as well. But at the time of giving

rewards they totally ignored them. It was due to our shear good luck that all the Sikh factions got united. Master Tara Singh ji also contributed a lot in this context. With God's grace if the panthak pratinidhi board had not been constituted, we would have been nowhere. The English men had sacrificed our children for Rs.7/- per head and declared that the Sikhs were of no value to them. The entire community is useless. Had we not united at the time of partition of the country we would not have gained anything. The congress also was forced to accept separate identity of Sikhs. We requested Pt. Jawahar Lal Nehru as well to accept our case. The congress men too objected to Pt. Nehru as to why he was allowing the Sikhs to seek separate identity. They had passed a resolution that the Sikhs are a constituent of Hindus. However the unity of Sikhs forced all authorities to realize separate identity of Sikhs. The government ultimately granted them four seats and a separate recognition.

Again at the time of gurdwara elections misfortune befell us. I advised Master Tara Singh to arrange a meeting of all the factions of Sikhs, including national minded Sikhs. I suggested to Master ji that give some seats to National minded Sikhs and let the rest be won un-opposed. This will give a feelling to the public that Sikhs are united. My suggestion however was not accepted. Nationlist Sikhs were demanding 30 seats. This was not accepted. In the election they got 33 seats. Une communist also got elected who was not liked by the either faction. The result of election was discord amongst both the factions. The unity among Sikhs was endangered. Now also if we do not unite, live amicably, and do not contemplate on Naam, then Guruji's following commands would transform into reality.

Har bisrat sadaa khu-aaree
P-711

Forgetting the lord, one is ruined for ever.

-Har bisrat sabh kaa muhtaaj
P-802

Forgetting the lord, one becomes subservient to all

The one, who forgets the lord, becomes subservient to everybody. He has to spread his hands before everybody. O, sibling Indians, you are all disciples of Satguru. Wherever you are, to whom so ever you adore as your deity, you should pray to him, take an early bath and contemplate on Naam. Shun unworthy activities and live in unity. If you spend your life like this then you will be comfortable. If we all unite and work honestly, help the local government then the government will also help us. Now we can not say that the government is of aliens. However, if our soul is not pure, and we are hypocrite then the government will also not trust us. Even our own brothers would not trust us. We should ponder over the whole situation.

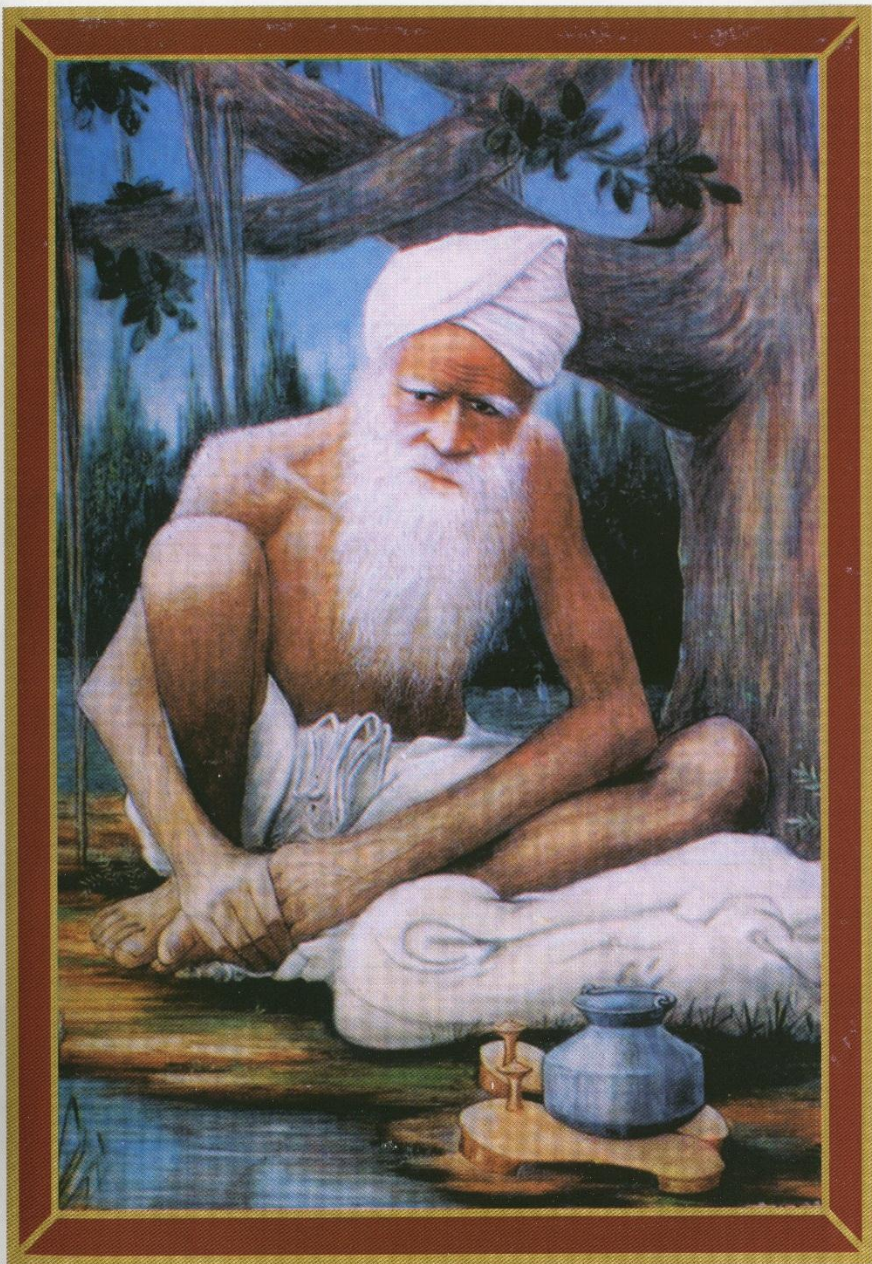
We must develop harmonious relations, first amongst our own community people and then with others. It is a matter of great pleasure that yesterday two Muslims had also come to receive me at the Airport. We can not tell them to go out. All the Indians here should live amicably. In Pakistan some Muslim organisations have passed resolutions and condemned the situation in Kashmir." They have said that we are friends of India and to secure Muslims in India, we

should live with them amicably.

The Indian government has displayed broad mindedness towards Muslims in India. No body has been maltreated. However on the other side, in Pakistan you can not find any Hindu from Lahore to Peshawar or even Karachi. Some one may be a prisoner, but no Sikh or Hindu can be found moving freely. I have read this in newspaper a few days back. They have now allowed a group of just fifty Sikhs to visit Nankana Sahib. This does not please us. We have many gurdwaras in Pakistan. Nankana Sahib is like kaaba to us. We have so much in Nankana Sahib. We can be much more powerful if we do not kill anybody; do not rebuke anybody, do not quarrel with anybody. If we maintain unity and have a firm determination, we can do anything. '

THE POWER OF NAAM

I would now like to tell you about Sant Gopal Singh ji of Lalepur. He lived a very simple life. Nobody knows how supreme a saint he is. Sant Kaser Singh ji of Chawinda had showered his blessings upon him. Lalepur and Baure are two adjoining villages in the district of Gujranwale. Sant Gopal Singh ji is an agriculturist by profession. His brothers are married but Sant Gopal Singh ji is a bachelor; however, they all work together. Now he is settled in the J iwan Nagar area. Sant Gopal singh ji along with some fourteen to fifteen Sikhs was waiting on the platform for the train at Chooherkana station. Then a train carrying Muslim soldiers passed through this station at full speed. The soldiers in the train were armed with automatic rifles. They started firing indiscriminately at the passengers waiting on the platform. All persons



Sant Kesar Singh Ji Chawinda

were killed. But the persons sitting with Sant Gopal Singh ji remained unhurt. This was due to the benevolence of Naam. Prehlad was a small child who contemplated on Naam. Harnakhash was very powerful. Guru Gobind Singh ji has written.

Ik naam bina nahin kote brati,
im bed ucharat sar suti
-DasamGranth P-26

Except only Naam, even millons of fasts are of no help. Even the Vedic hyms state this.

Without the naam even a million of fasts are of no use. Again for the kaliyug Guruji says

Satjug sat taytaa jagee,
du-aapar pooja chaar,
Teenou jug teenou dirhay
kal kayval naam adhaar.
P-346

In the golden age of satyuga, Was truth, in the silver age of trayta yuga, charitable feasts, in the brass age of of dwaapar yuga there was Worship. In those three ages people held to these three ways of worship. But in the iron age of Kaliyuga. The Name of Lord is your only support.

-Ab kaloo aa-i-o ray.
Ik naam bovhu bovhu
An root naahee naahee.
Mat bharam bhoolahu bhoolahu
Gur milay har paa-ay,
Jin mastak hai Laylehaa
Man root naam Ray

P-1185

Now the dark age of kali yuga has come. Plant the Naam, the name of the Lord. It is not the season to plant other seeds. Do not wander, lost in doubt and delusion. One Who has such destiny Written on his forehead shall meet with the Guru and find Lord, G mortal this is the season of Naam.

Guru ji has stated the above verse in Basant Raga. Gurbani further states--

Naam na japeh te Atamghati

Who do not mutter the Naam are suiciders,
P-ll8

Those who do not mutter name of God, they are committing suicide.

Atam ghati hai jagat kasai
P-ll8

Suicider is a World killer.

I Would now request you, as per the command of Satguru ji, because this is the duty assigned to me, that no Namdhari should ever miss meditation on Naam for one hour at least. If any body can do more, he may do it. But those who do not obey this command are bound to suffer.

I have obeyed the order of sadh sangat :-

Ji-o bulaavhu ti-o nanak dass bolai
P-292

As you inspire him to speak, O Lord, So does
your servent, Nanak speaks

I have been able to say so much with the grace of sadh sangat. I am highly pleased to see the difference from my last visit fourteen year hence. The ladies come to sadh sangat in the White costume.

ATTIRE OF MEN

All the young Namdharis have agreed to lot of my instructions. I am happy that now they all tie round turbans. However With round turban a tied up beard does not suit. I would request the youngsters to untie their beards because Guru Gobind Singh ji has disallowed tying of beard. All those who tie up their beards are defaulters. The Written code of conduct Says that

Sikh hoe ke darhi baney
Aithe othai lagai na baneh.

Amongst Namdharis tying up the beared is all the more prohibited. Any Sikh can see the pictures of ten Gurus, and Panj piaras, none of them has a tied up beard, and they all tied round turbans. We may not be worth it, but we have atleast followed them in this respect. May be we get blessed due to attire only. Upto the regime of Maharaja Ranjit Singh no Sikh ever tied up his beard and had round turbans only. Giani Gian Singh wrote this in his book as under.

Maharaja Lau Rahana Panth ka paraana Dhang,
Phir Badlana Rang koop Bhang jio parey.

Upto Maharaja Ranjit Singh all Sikhs retained

the tradition of straight tubans and flowing beards. After him the tradition changed the same way as the colour & taste of the water changes when it is adulterated by adding hemp-Bhang.

Study the history of Bhai Bidhi Chand. He had a heavy beard. He successfully brought the first horse from the custody of the king. Now to bring out the second one, he had to disguise himself. He had no other alternative except tying up his beard. Although this was required for the sake of his holy duty, he prayed from the core of his heart, "O Lord, I am forced to tie up my beard for the sake of my duty assigned by you, Kindly excuse me"._ After accomplishing his duty he reported to Sri Guru Hargobind Sahib ji, pleaded guilty and sought his benevolence. So we are called Gursikhs. It is upto Him to make us complete Gursikh, however we are all termed as Gursikhs

Naam Pari-o bhagat govind kaa ih raakhu Paij tumaaree.
P-624

I go by the name of the God's devotee please
save this honour of yours

COMPLETE SIKHS

Guru Gobind Singh ji made the baptized Sikhs to vear underwear (Kachehera). There were easy going Sikhs also Who had professed Sikhism Without adopting Tormalistic tenets. Some like Ram Koer were too close to Guru Gobind Singh ji. It is a historic fact that he had no hair on his head and Was still sitting by the side of Guru Gobind Singh ji.

Sikhs asked Guru ji, “He has no hair on his head”.

Guru ji replied, “His hair are extended Within him”

He only knows better about us. Sikhs, who were baptized, were asked to Wear Kacheherasg and retain hair on their head. They were the only complete Sikhs.

You should be cautious against eating at Shops where people smoke and eat meat. When Satguru Ram Singh ji would appear, I would tell him straightway that I had done my duty. It Would then be upto you and you only Would bear the consequences.

I am highly pleased to note that most of my requests have been agreed to by you all. Those of you Who have still committed some mistakes should seek apology in the congregation and fall in line for future. Such persons may avail the opportunity tomorrow morning after Asa Di Var.

ATTIRE FOR LADIES

I would now like to draw the attention of the ladies. With great pain I would like to stress that in India many of the Hindus & Sikhs have forcefully detained Muslim girls. This however is violation of the law of humanity. Who so ever has done this is against civilization. Thousands of Indian girls are forcefully detained in Pakistan. You would not see any Muslim girl who would have changed her mode of dress. I would specially point out that Namdhari ladies still like to retain the Muslim trousers. Although the number of such ladies has fallen, I request them to

convert the Muslim styled trousers to the typical Namdhari style. I am however happy that when they come to Sadh Sangat, they come in their traditional Namdhari costume. I would however, stress upon them to shun the Muslim styled trousers.

The ladies now a days have neither to grind the wheat nor spin the cotton. So they have enough time which they should use in contemplation of Naam and counting the beads. This is essential so that their children are born saints, born warriors, born donors, born Gursikhs and real human beings.

THE VEIL

I am happy that you have followed most of my instructions that I gave during my last visit. I have noticed an appreciable improvement this time. I would how ever like to impress upon ladies, that during my last visit, they all agreed not to cover their faces with veil. I have observed that some of the ladies still try to cover their faces though partially. They should stick to their earlier decision. If some ladies ask them to cover their faces with veil they should flatly refuse to do so. I would therefore insist on such ladies who do not refrain from veil that when I return from Chiangmai, I should not find them in the congregation. They should better remain at their homes.

When we go back to India, we proudly tell them that in Siam nobody goes to cinema and the ladies also do not cover their faces with veil. In India also those who obey my instructions have fallen in line. I have also observed that some new comers here have still not followed these instructions fully. They cover their faces partially. They do not want that anybody

should ask them to totally avoid the veil. They still do not follow my instructions. I would tell them that the real respect and modesty is in eyes. If it is there then it is enough, otherwise there is no modesty.

I am reminded of the order of Guru Amardass ji that no lady should come to Sadh Sangat with her face covered with veil. This is our Gurmat. The famous opus Suraj Prakash has narrated the following incident.

The Raja of Mandi came to see Guru Amardass ji. He was accompanied by three of his Queens. Althoughthe elder two came without a veil the third one who was recently married came with her face covered. Guru Amardass ji remarked, “Why this insane has been brought here”?

She immediately went mad. In madness she tore off her clothes and went out. There after she kept on wandering in the forest. Our Gurmat does not allow covering the face with veil. This is the order of Satguru ji.

Thereafter she kept on wandering in the forest and suffered a lot. A Sikh named Sach-an-Sach used to go to the forest for collecting the fire wood. The mad lady attacked him. He reported the matter to Guru Amardass ji. Guru ji replied, “Take my shoes and strike in her head when she attacks you again”. He followed the instructions of Guru ji. The queen instantly regained her consciousness. The Sikh gave his sheet to cover herself and brought her to Guru ji. Having come to Guruji with a covered face she had to undergo the curse of Guru ji. She was ultimately married to that Sikh. Thus she had to accept

to become the wife of a poor Sikh from wife of a Raja.

In Sadh Sangat we must honour our commitment. The real modesty is in your eyes. Without modesty in eyes no other mask can be of any use. So l appeal to Sadh Sangat that this is the order of Satguru ji.

I have only performed my duty as a Watchman and brought this to your notice. Any body who has violated the order of Satguru ji can seek his forgiveness tomorrow morning after the Asa Di Var. He must swear that he will not repeat this in future. Those who have to marry their children should also keep in readiness by the time l return from Chaiangmai.

You must contemplate on Naam and read Gurbani daily. I would like that ladies may fix their time separately. Both the men and Women can come at different times. This is essential because of the space constraints in Dharamshalla. They can mutually decide the timings as suitable to them. Satguru ji has prophesied that all rich & poor Would be annihilated. He has simultaneously said that those who will contemplate on Naam would be saved as the wheat grains which remain in contact with the peg of grinding stones are not ground.

"Ho-u atta sanai Raja Parja,
Nahi-n Daliya zaroor ho-u"

All the Kings and the people are bound to be ground fine like atta or atleast Would by ground coarsely.

EATING HERE AND THERE

Amardass ji had not yet been initiated by the Guru. He had been to Ganga nineteen times. On return from Ganga he met a celibate near Ambala. Amardass ji served food to this celibate. He was highly pleased and asked Amardass ji, “O’ saint, you are an enlightened soul, who is your Guru‘?”

AmarDas Ji replied, "Sir, I have not yet been initiated."

Celibate got infuriated and said, "O’ sinner you have nullified all my previous noble Works & virtues."

That is the reason of Guru Gobind Singh's following order :-

Ja Ki rahat na janiye, gulf mantar nahin cheet,
Un ka Bhojan khai-ke bisre har sio preet.

If you take food with a person whose tenets of belief are not known and who has not been blessed With Gurumantar, you will loose all the love for the Lord that you had in your heart.

-Jahan tahan ka chakai parshad,

Sikh nahin mera aad jugaad.

-Anybody who eats here and there was neither my sikh in the beginning nor will he be any time in future

‘Dear Namdharis’, Satguru Ram Singh ji has also Written in one of his letters, “Please use only pure & chaste Water and food. Don’t be mistaken that I am simply writing on a piece of paper with blue ink”. I would caution those Namdharis who eat & drink

from shops Where meat is cooked and Wine served. You people also do not mind eating anything, served by Chinese Who consume meat & liquor freely. You should take proper care. Accepted that the water from the well is not easily available here, but when you go to hotels to eat anything, there is no distinction between a vegetarian & non-Vegetarian food. Please be aware, the future is bleak. Please note the day when Satguru Ram Singh ji appears we will all be answerable to Him. I too fear being clubbed along with you. This is because we are not following His instructions fully. Guru Gobind Singh ji has written as under-

Ab tum mere bachan Ki neh-n naano parteet,
tab he tum so ho-igi anak bhant yeh reef.
Seir seir atte ke paag-e bhage phiro turkan ke aage

Now you have no reliance on my words, you will then repent and suffer in different ways, spread your hands before turks for one seir9 of Atta. This is bound to happen, because you are not following His orders.

Notes

This updesh was delivered by Satguru Partap Singh ji at Bangkok on 23-11-1948.

Bara maha means the twelve months of a calendar year. The poet has made each month of the year as the basis of his poetry to explain an incident.

Pentis-akhri is another style of poetry in which the thirty five letters of Gurmulkhi alphabet form the base.

Gurumantar/Naam - specific Word indicating the name of the lord uttered in the ear of a new disciple as initiation and to be recited day in day out by the recipient.

Sadh-sangat - holy congregation.

Karrha Prashad - the holy pudding distributed on the concluding ceremony at holy congregation.

Darshan - seeing the Guru.

Kacheheras - special styled underwears prescribed by Guru Gobind Singh ji to be Worn by all Sikhs.

One Seir is approximately 1.5 kilograms.

Updesh-2

Giaan anjan guri dee-aa agiaan andhayr binaas.
Har kirpa tay sant bhaytiaa naanak man pargaas.

The Guru has given the healing ointment of spiritual wisdom and dispelled the darkness of ignorance. By the Lord's grace, I have met the saint, ONanak, my mind is enlightened.

Jaahee kul tay pargat hoay taahee kul ko naam.
Pun duadass gurind ko mayree hai parnaam.

I first salute to the dynasty in which the twelveth incarnation would appear and then I salute the twelveth master.

[2]Sri Guru Angad padam pad bando do kar neym.
Akhar roop akharrachey it sukh aakhar kheym.(I)
Pareet uthee man Rai Singh desh malwa chhorh.
Sri Amritsar ji gaiyo vidiya kee kar l0rh.(2)
Gur angad vidiya rachee sabh jag kay sukh hayt.
Vidiyavaan ko bandna bin vidiya pas preyt.(3)

The Writer Sant Dhian Singh started the third Chapter of his book Satguru Bilas, with the euologisation of Guru Angad Dev ji. He started his first chapter with the euologisation of the primeval lord and the second one with that of Guru Nanak Dev ji.

Sri Guru Angad padam pad bando do kar neym.

He says I salute the lotus feet of Guru Angad Dev ji with folded hands. I do this daily without a break.

THE GURMUKHI LANGUAGE

Akhar mop akhar rachey it sukh aakhar kheym.

Guru Angad ji created such alphabets of Gurmukhi language which will never perish.

In history certain ambiguities have somehow cropped up in certain cases. These can, however, be removed by fair discussions and mutual understanding in holy congregations. The other day I clarified that while creating the Khalsa, Guru Gobind Singh ji never killed the goats. He beheaded the sikh volunteers. He then prepared Amrit with whose power he resusciated the sikhs again. The word Amrit means something with which death cannot occur. Guru Gobind Singh was all powerful, so he could do all this.

Similary the fact regarding creation of Gurmukhi alphabets by Guru Angad Dev ji, needs a relook. Study of the history would reveal that these alphabets were created by Guru Nanak Dev ji. The Gurmukhi script however could be popularised only during the period of Guru Angad Dev ji.

If you study the first historical book of Sikhism, the J anam Saakhi of Bhai Bala ji, you would observe the correctness of above statement. When Bhai Bala ji came to Guru Angad Dev ji, Guru ji asked him to narrate the anecdotes of Guru Nanak Dev ji. Guru Angad ji then used to go in a stage of trance and get absorbed in eternal-conation (Samadhi) for long periods.

Guru Angad Dev ji then decided to Write all the anecdotes of Guru Nanak. For Writing the anecdotes he Wanted some one Who knew gurmukhi script.

Ultimately one Pairha Mokha was located in Sultanpur for Writing J anam Sakhi. Thus Gurmukhi script did already exist in the times of Guru Angad. However it was not in vogue. It was populaised by Gur Angad Dev ji.

Preet uthi man Rai Singh desk malwa chhorh.
Sri Amrtisar ji gaiyo vidiya kee kar lorh.

Bhai Rai Singh was a devoted disciple of the Guru. He belonged to village Madheer near Mukatsar Sahib in the malwa region of Punjab. He Was over povverd by a desire to learn Gurbani so he left his home and reached Amritsar to study Gurmukhi language and also to comprehend Gurbani.

IMPORTANCE OF EDUCATION

Gur Angad Vidiya rachee sabh jag kay sukh hayt.
Vidyavaan ko bandna bin vidiya pasu prayt.

Guru Angad ji popularised Gurmukhi language for the benefit of the entire World. The Writer salutes the educated learned persons and says that a person without education is like an animal or a ghost. Satguru Ram Singh ji has also advocated education to both the boys & girls right from their primary age. He has also desired his disciples to learn Gurbani by heart. He says it would be desirable to learn the entire Panj granthi by heart. If this is not possible, then one must learn Japji Sahib, Jaap Sahib, Rehras Sahib, Arti Sohela, Sukhmani Sahib and Asa di Vaar. At best one must learn atleast Japji, Jaap, Rehras, Arti Sohela and Chandi Di Vaar. None of the disciples should learn less than this.

It would however be a matter of great regret, if we start questioning each one about the memorisation of Gurbani. The truth will then be revealed that among all those, who do regard Satguru Ram Singh ji as their Guru, how many really followed Him in practice. Satguru ji desired that we should recite Gurbani by heart but read it from book also atleast once a week, so that mistake if any gets corrected.

Daurey bhookh ann sey kay saar chore sun sey.
Key jinn jan mann sey gareebee jiwain dhan sey.

The writer now compares different situations. He says as hunger is removed by food; as thieves run away on hearing the noise of the people; the goat fears the wolf; poverty is removed by wealth; so the sinners fear the curse of the Guru.

Key budh par dwaar maarey soar kaiyer run sey.
Kahn daaee kans ko va gopi bireh bans so.

Any man who goes for begging at some body's doors, gets devoid of intellect and a coward runs away by seeing a warrior. Also the way Pootna feared Lord Krishna and the gopikas felt scared of separation.

Patang deevey ans mmm jote nain chann sey.
Aisey Wdiya key ba] tarey sabh kall mall.
Jiwey meen marey thall, jwaha vasai ghan Sai.

Just as the moth runs towards the flame of the earthen lamp; just as things become visible in moon lit night; similary the power of education destroys all the sins. As a fish cannot servive without water, similarly the sin cannot servive under the power of education Just as the Javds, the camel thorn dies after

the rains; Bhai Gurdas ji has also said--

Saavani van hareeaavalay soukai aku javaahaa rujhai.
Var 30-ll

In the month of sawan, the silvan of the forests
go green, but Akk the wild plant of sandy region,
and javads the camel thorn remain dry.

Vidya park veechareeai jau lagpmn sareen
Sindh jagat vidiyvaan ko dhaaee chuleean neen

So long as you are alive you must study and ruminate over it continuously. Just as the great Saint August drank the entire ocean in two and a half mouthfulls, similarly the knoweledge of the world is assimilated by an intellectual without any problem. His progress is not hampered by the worldly illusions.

Vidiya bin ahankaar main balihaaree taahi jan.

There have been many men of great intellect. Some of them had complete knowledge of all the four Vedas. However the writer says, a real educated person is the one who does not boast of his knoweledge. I commend such intellectuals. Such intellectuals alone have understood and appreciated the essence of knowledge. The education is enlightenment of mind, when one starts boasting of his knowledge, then he does not remain an intellectual.

Lakhey jo Vidiya saar so jan brahm saroop hai.

Those who understand the essence of the knowledge of vadas, the puranas and other religious books, become divine persons. They realise that the entire

world has been created by God only. They become one with God. Their soul gets mingled with the Almighty Lord. They do not differentiate between people. They see the image of the lord in each one of them. They start realising that the Almighty Lord is beyond the abuses and depreciations of atheists. The Lord provides food to all in the world irrespect of their belief in Him. The one who does not believe in God too is provided with everything he needs. Even the atheists had to ultimately accept that there is a supernatural power which controls everything including birth and death.

SWAMI RAM TIRATH JI

Vidiyavaan ko des bedes
Miltey sookh hamesh vishes.

For an educated intellectual own or a foreign country are alike. In this context I would like to cite a real happening with Swami Ram Tirath. We in Punjab are proud of the fact that many a divine personalities like Guru Nanak Dev ji and then all the gurus upto Satguru Ram Singh ji were born in Punjab. In addition many dignitaries and saints like swami Ram Tirath ji were also born here. Swami ji was meditating in Himalaya. He had reached spiritual heights. If a tiger appeared there, Swami ji embraced him and said, "you are also the creation of my Lord." Once he was on his way to America. On the way, on one of the ports, the authorities said that from here onward only the persons having a particular amount of money could go. Swami ji could not satisfy this condition. He asked the authorities to make a public proclamation in the locality that a saint has come who would like to address the local population. All were

requested to attend. Swami ji started delivering his lecture on the appointed time. He influenced the people with his spiritual discourse. At the end he said that he was on his way to America but the authorties wanted to detain him, because he did not possess, the required amount of money. One of the persons from the audience immediately got up and said, "I am prepared to pay ten times more than their requirement."

Thus for a morally elevated and intellectual person all the world is alike. He does not have to suffer in any Way and any where. All their desires readily get fulfilled. The main reason is that such persons are neither greedy nor selfish. They do not try to rob the public. They counsel the people for their benefit and advise them to tread the path of truthfullness.

BRAHAM VIDYA

Vin vidiya key des kales.
Raandee jiv sad mailey veys.

Without education people suffer even at home. They keep on quarreling on trifles and starve. Their condition is like a widow, who always remains in untidy dress.

Teen lok vidiyvaano heyt.
Eik akhaarhaa prabh meh deyt.

All the three worlds are like a wrestling ground for the educated intellectuals.

Kahae ram jo dooreh door
.So saroop vidiyvaan hazoon

The Almighty Ram whom people believe to be far away appears before the intellectual.

Ja! tarang ko bhaed vadhaera
Vidiyvaan ko naeroh naeraa.

There may be a distance between the bubble and water, or the wave and water, however, The Almighty lord is too near to an educated intellectual.

Sidh ridh jae ehaar padarath
Vidiyvaan sabh lakhae akaamth.

All the treasures and spiritual powers of the sidhas --The religious faith, the wealth, the fulfillment of all desires and liberation are available to all those who have staunch faith in Satguru. Gurbani states--

Dharam Arath Ar kaam mokh daetae nahee baar.
P-816

He does not hesitate to bless with holy faith,
wealth, fulfillment of all desires and liberation.

An intellectual does not attach any importance to all these illusions. What to talk of other things he does not even desire liberation Gurbani states--

Kee baikunth naahee lavai laagae.
Mukat bapurree bhee giaanae tiaagae. a
P-l078

Myriads of heavens do not equal the lords name.
. The spiritually wise forsake mere liberation too.

They do not attach any importance to it. Guru

Gobind Singh ji also states--

Natak Chetak keeae kokaaajaa.
Prabh logan kah aavat laajaa.
Dasam granth P-54

The saints of the lord abhore the performance
of miracles and feel ashamed of such acts.

Some saints do practice such techniques as--blessing some one with a son; blessing some one with wealth, performing miracles like increasing or reducing his Own structure; flying away. However, the saints of the Lord feel ashamed of such acts. It is just like a king doing business with a cowrie in hand. The souls of saints get mingled with that of the Lord. They do not attach any importance to miracles because all the spiritual powers obey the saints.
Gurbani states--

Nav nidhee athaareh sidhhee pichhai lageeaa firehi.
Jo har hirdai sadhaa vasaaee.
P-6-49

The Nine treasures and the eighteen spiritual
powers of the siddhas follow him, who keeps the
Lord enshrined in his heart.

Vidiyvaan kee drisht uchaeree.
Sari chitt aanad akrai haeree.

The vision of an enlightened intellectual person is superb. He has realised the omnipresence of the Almightly Lord. He knows that the Lord has existed in the past, He exists today and will continue to exist in future as well. He is not inanimate, He

is conscious and aware of everything happening
anywhere in the universe. Gurbani also substantiates
this as--

Sadhaa Anandh teh nehee bioug.
P-275

He the enlightened one, is in eternal bliss and
is not separated from God.

He never feels agony. We become subject to various troubles & pains due to our own ignorance and foolishness, as we forget the teachings of the Guru and become self-willed. Kabeer ji says—p

Kabeer gur laagaa tab jaaneeai mita moh tan taap.
Harakh sog daajhai nahee tab har aapeh aap.
P-1374

Kabeer one is known to have been touched by the Guru, only when his emotional attachement and physical illness are eradicated. He is not burned by pleasure or pain and so he becomes the Lord himself.

I am happy to learn that the wife of S. lnder Singh neither wept herself, nor allowed anybody else to weep on the demise of her husband. Others must also take a lesson from this. Why someone does not feel sorrow on the demise of a near one ‘? He has realised that all this is with the command of Almighty Lord. The day and time period of every body's death is already determined. It cannot alter. None can help here. No intellegence works here. The English who were considered to be highly intelligent and clever could not retain India for ever. Thus the outlook of an

enlightened intellectual is too superior. He believes in the Lord. He has known that whatever happens any where is all as per the will of the Lord. He feels pleasure in all His actions. So he does not feel pleasure on any one's birth and at the same time does not feel distressed on any one's demise. He has learnt to live according to the will of the Lord.

Braham Vidiya uttam sabh maahoo.
Iss bin dukh sukh milai na kaahoo.

According to shastra there are fourteen types of specfic educational fields, however the education or knowledge of Divine has been considered to be supreme. Without this learning the individual has to face only agony and distress. Without this knowledge none can be at peace. He keeps grumbling and blaming others for all his failures and problems. The moment he realises that the Lord is all powerful, everything happens according to His will he stops blaming others for his problems.

BABA BUDHA SINGH

Here I am reminded of a saintly person Budha Singh. He lived at village Bahre dee Vaan, which is now known as Budha Singh Vaali Vaan. This was located at about 10-12 KM from Taran Taaran. Gne day he put off his shoes and entered the stock-room of corn. Just when he started weighing the corn with a balance in his hands, he was suprised to see a raging fire, from which he heard a voice saying, "My name is Ram Singh, my village Bhaini is located at about sixteen miles in the east of Ludhiana, you come and meet me." The fire started moving and Budha Singh followed it. He was stunned and also highly motivated

to meet this divine personality who appeared in the guise of a fire storm, to guide him. Budha Singh continued to walk and follow the fire storm. On the way he crossed two rivers ie Beas and Satluj even in the same state of trance. He did not even notice whether he was walking on the ground or the water. After crossing Ludhiana he reached a village Heeran, near Sri Bhaini Sahib, Where the storm suddenly disappeared. He then realised that he was no more in his village. He enquired from some body, "ls there any village by name Bhaini near about '?" He replied him in affirmative and showed him the Way to reach Bhaini.

As Budha Singh entered Sri Bhaini Sahib, he met Satguru Ram Singh ji who was carrying his iron Water pot and Wearing Wooden sandals. Budha Singh offered his saluations and asked him if there was any body by name Ram Singh in the village. There was one farmer also by this name in the village, so Satguru ji replied him in affirmative.

Budha Singh Went to this Ram Singh's house, but he Was not satisfied to meet him, so he asked him if there was another Ram Singh also. The farmer said, "Yes there was one more Ram`Singh there" He said, "You might have seen him moving about with his Wooden sandals on." The farmer addressed Satguru Ram Singh ji as insane. Infact all the divine personalities, Whenever they appeared on this earth, were termed insane. These spiritual personalities want to put the people on the path of truthfullness and relieve them of superstitions & wasteful customs. People do not understand them and start calling them Insanes.

Budha Singh ji started searching for Satguru ji. Them was a dry pond about a miie from Bhaini Sahib. It had some berry trees on its banks. Satguru ji was engrossed in deep meditation at this spot. Budha Singh could ultimately locate him there. He bowed on the feet of Satguru ji. Satguru Ram Singh ji then showed Budha Singh all the previous Gurus right from Guru Nanak onwards. Budha Singh was highly impressed. Satguru ji blessed him with gurmantar and enlightened his soul instantaneously. Budha Singh's soul intermingled with that of the Almighty Lord. He attained spiritual heights.

Budha Singh came back to his village and engrossed himself in deep meditation. While in meditation, Budha Singh one day heard a divine voice saying, "Budha Singh you are pardoned."

Budha Singh replied, "I do not agree."

The Divine voice then said, "lf these words are uttered by Satguru Ram Singh."

Budha Singh said, "then I will agree."

Budha Singh immediately left for Sri Bhaini Sahib. When he reached there, Satguru Ram Singh ji was found standing on the doorsill of the main entrance. Seeing Budha Singh Satguru ji said, "Budha Singh you are pardoned." Budha Singh immediately clinched the feet of Satguru ji and paid his respects.

Satguru ji although was omniscience still said to Budha Singh, "He says you are pardoned, now tell something about me also".

Budha Singh said, "Now you will no more enjoy sweet beverages, you will be exiled to other countries."

An ordinary person would never dare to utter such Words even for a common man. However Budha Singh then was in a state of trance, so he could utter such Words for Satguru ji.

Budha Singh had now become a perfect Saint. One day after the deportation of Satguru ji, Budha Singh reaped his corn and tied its bundles for transportation. Some other farmers started lifting these bundles. Budha Singh objected to it. They in return gave him severe beating and injured him. Budha Singh came back to his house and lay on his cot. The Tehsilder came on a visit to the village. One of the villagers reported him the entire incident of Budha Singh. He also commended the nobility of Budha Singh. The Tehsildar called Budha Singh from his House. He came with bandages all over his body.

The Tehsildar said, "Baba ji what is the matter? Who were the people, that beat you."

Budha Singh said, "Nothing unusual happend. It was all the Will of the Lord. The Lord first ordered them to lift my bundles, then He asked me to check them, thereafter He got me beaten by them."

He did not blame any body, because he saw the ghimpse of the Aimighuy Lord in them wo.

Budha Singh had thus attained such spiritual heights that for him the agony & comfort were alike. He believed all these to be due to the will of the Lord.

Budha Singh had no son. He prayed to Satguru Hari Singh with whose blessings he got a son named Harnam Singh. The mother Indee and her son Harnam Singh are still alive. Budha Singh was sitting in the kitchen near the fire place. He took hold of his a year old son and put him in the fire place. The mother who was close by, pulled her son out. Un the fire place, Karaha Parshad (Pudding) was being prepared. Budha Singh put his hand in the prashad and said, "let the heat of the fire dare to burn my hand."

Such was the state of mind of Budha Singh. He saw only the Almighty Lord present every where. Just as Prehlad had faith in Almighty Lord's presence every where. That is why he was protected. This is the Divine knowledge. Anybody who has mastered this knowledge, sees the glimpse of Almighty Lord in everything. That is the reason even the fire can not harm such a person. This knowledge is superb. Ordinary human beings can not even dream of it.

RESPECT OF FOOD GRAIN

It has been our ancient Indian tradition to respect the food grains. Infact the food is an important deity -AnnDevta also. I have heared that in the court of Lord vishnu, when, the deity of food used to enter, Lord Vishnu used to welcome him standing. The other deities felt anguished and represented to Lord Vishnu. The Lord acceeding to the feelings of deities asked the diety of food to abstain from his work for a few days. Without food all the other deites felt starved and unable to even walk. Then they understood the importance of the deity of food. In Gurbani Kabeer ji states-

Annai binaa na hoe sukaal.
Tajiai ann na milai gopaal.
Japeeai naam jappeeai Ann.
P-873

without this grain, one does not live in peace.
Forsaking this grain, one does not meet the Lord of the world. Meditate on Naam and meditate on this grain.

Thus the food grain has been equated with Naam. This was the reason olden people used to enter the rooms storing grain by putting their shoes off. Baba Budha Singh followed this practice religiously and was able to receive the divine call. He ultimately got blessed with gurmantar from Satguru Ram Singh ji. This as well was the reason of Namdhari Sadh Sangat's paying standing ovation to the holy Karraha Parshad when brought in the congregation.

This is the divine knowledge which is attained by Spiritual personalities after great worship. It is beyond the comprehension of ordinary human beings.

Sukh dae haetu doey Sant saev braham vidiya.
Yaa bin sabhhee me sur nar keerhae asur khag.

If anybody wants to be comfortable then he should serve the saints and acquire divine knowledge. Without this, what to talk of ordinary persons even the deities, the devils, and the worms also weep, and are in acute distress.

SELF EXPERIENCE of RAI SINGH

Iss bidh Rai Singh ny gaathaa.
kehan lagaa phir maerae saathaa.

Now Rai Singh is starting to state his own personel experience to the writer Sant Dhian Singh ji.

Main Sri Amritsar ji rehta.
Garanth parrho artho kaa sehta.

I used to live in Amrtisar to get coaching from experts for comprehending the ancient religious books with meanings.

Giaani sae santhaa nit laavo.
Parrhi hutee teh jaee sunaavo.

The learned teachers used to teach me a lesson everyday which I used to narrate to them the next day. Gurbani states about mere reading as-

Parrae rae sagal baedh neh chookai man bhaidh
Eik khein na dhheerehi maarae ghar kae panchaa.
koee asio rae bhagat ju maaeiaa tae rehat
Eik amrit naam maerai ridhai sinchaa.
Jaetae rae teerath naaeae ahanbudh mail laaeae
Ghar ko thaakur eik til na Maanai.
Iiadh paavo saadhsang har har sadda aanand
Giaan anjan maeraa man eisnaanai.
P-687

I have read all the vedas and yet the sense of
separation in my mind has not been removed.
The live thieves in my house are not quieted
even for an instant.

Is there any devotee, who is unattached to Maya, who may irrigate my mind with the Ambrosial Naam, the name of the Lord?

Inspite of many places of pilgrimage for people to bathe in, their minds are still stained by their stub-born ego, the Lord master is not pleased by this at all.

When will I find the Saadh Sangat, the company of the holy? There, I shall be always in the ecstasy of the Lord, Har, Har and my mind shall take its cleansing bath in the healing ointment of spiritual Wisdom.

Kcae granth seh arth lagaae.
Par shantee mo ridae na aaey.

Even after reading many a scriptures my mind could not be at peace.

Granth sahib ko arth giaanae.
Lagae parrhavan giaanee siyaanae.

Then I started learning the Granth Sahib from hlghly learned teachers.

Aad Guru kee amrit baani.
Paarbrham partakh vikhaani.

The bani of Guru Nanak Dev ji clearly states that The Almighty Lord can be seen in the form of Satguru

Baar baar updesh uchaama.
Gur bin koe N utaras paaraa.

In Gurbani it has been repeatedly stressed that no one can go across the ocean of the World Without Guru.

Guroo Guroo Guroo kar man mor.
Guroo binaa mai naahee hor.
Gur kee taek rehahu din raat.
Jaa kee koie N maettai daat
Gur parmaesar eaeko jaan
P-864

Chant Guru, Guru, Guru, O my mind. I have no other than the Guru. I lean upon the support of the Guru, day and night. No one can decrease his bounty. Know that the Guru and the transcendent Lord are one.

Further the Gurbani states that Without the true Guru no one can achieve salvation. Gurbani further elucidates this--

Bin satgur kinai N paaeiou
Bin satguru kinai N paaeiaa.
Satguru vich aap rakhion
Kar pargat aakh sunaaeiaa.
P-466

Without the true Guru, no one has obtained the Lord, Without the true Guru no one has ever obtained the lord. He has placed Himself within the true Guru revealing himself. He declares this openely.

Thus Gurbani stresses the need of meeting the true Guru because the Satguru is the incarnation of the

Almighty Lord. Further more--

Kumbhae badhhaa jal rehai jal bin kumbh N hoe.
Giaan kaa badhha man rehai gur bin giaan N hoe.
P-469

Water remains confined within the pitcher, but without water the pitcher could not have been formed. Just so, the mind is restrained by spiritual wisdom, but without the Guru, there is no spiritual wisdom.

There are numerous citations on this subject in Gurbani. Gurbani is such a vast ocean of knowledge that none can comprehend it totally in a life time. I have been reading it since my child hood. Although I have grown gray hair, still every time I read, I find something new. However the main stress has been on these few facts-contemplation on Naam; meeting the true Guru and his saints; selfless service to the saints and the Satguru.

Gur maarag bhoolae ko paavai.
Gur mileeia Shanti man aavai.

It is only the Satguru who can put the astrayed persons in the stream line. The Satguru is such a personality that a meeting with Him provides the necessary solace to one's mind and soul.

Poora guru milai dukh kaatai.
Jamm jandaar kae kaagar phaatai.

If one can meet the true Guru then all his agonies And stresses can be Wiped off. After meeting the true Guru the record of demon of death also gets destroyed.

Kabeer ji substantiates this as--

Dhvaram raae ab kahaa karaigo jio fatteou sagla laekhaa.
P-614

What can the righteous judge, the Dharma do
now? All my accounts have been torn up.

It aadik updesh jannaaiyo.
Guru baed saare im gaaiyo.

In all the ancient scriptures and Gurbani only this type of teaching has been stressed upon.

Gur parmeshar aan milaavai.
Door kehae so naerhu paavai.

It is only the Guru through Whome one can meet the Almighty Lord. With the blessings of the Guru the disciple starts seeing and feeling the Almighty nearest to himself.

Parhae sunnae man chitvan laagee.
Rai Singh pooran vad bhaagee.

Rai Singh read all the scriptures and listned to the versons of seniors patiently. He got serious as to how he can follow the dictates of Gurbani. Rai Singh was fortunate enough to plan such a meeting W
ith the Lord.

Vidiyvaan man maahi vichaarae.
Mileeai kiv poome gur piaarae.

Rai Singh Was a learned man, so he seriously and devotedly started pondering over the matter as to how he could meet the true Guru. He was in a pensive

mood, struggling Within his mind to find out a Way of fulfillment of his desire. His condition was exactly like that of Sudaamaa, Who Went to meet Lord Krishna. He wondered how to meet the king? Who could help him in this matter ‘?

Bani guru kee naem jannaavai
Prem guru bin khaam N paavai.

The daily recitation of Gurbani reminds that unless one loves and devotes himself to the Guru, he cannot get solace. Gurbani states as under--

Sabh jaae milahu satguru ko maeree jindurreeae,
Jo har har naam dirrraavai raam.
P-540

Go, every one and meet the true Guru, O my soul, He implants the name of the lord Har Har Within the heart.

Satguru hai amritsar saachaa man naavai
mail chukaavaniaa
P-ll3

The true Guru is the true pool of nectar with healing power, so that the mind is Washed clean of all filth.

Amritsar satguru sativaadee jitu
Naatai kaooa hans hovai.
P-493

The true Guru, the speaker of truth is the pool of ambroisal necter, bathing Within it, the crow becomes swan.

Satgur vittahu vaariaa jit miliai khasam samaaliaa.
Jin kar updes giaan anjan deeaa einhee naetree jagat nihaalia.
P-470

I am a sacrifice to the true Guru, meeting him,
I have come to cherish the Lord master. He has
taught me and given me the healing ointment of
spiritual Wisdom and with these, I behold the
World.

Mat ko bharam bhulae sansar.
Gur bin koe N ottaras paar.
P-864

Let no one wander in doubt in the World.
Without the Guru, no one can cross over.

Thus Without a selfless love from the core of heart for the Guru, no one can cross over and feel solaced. Many saints and ascetics have roamed all over the world in search of peace and meeting the Almighty Lord. They all failed in their efforts till they could meet the true Satguru. This is Well elucidated in Gurbani as--

Rehiou sant ho tol saadh bahutaerae dithae.
Sanniaase Tapaseeah mukhahu eae pandit mithae.
Baras eaek ho firiou kinai nahu parcho laayo.
Kehatiah kehatee sunee rehat ko khusee N aayo.
Her naam chhodd doojai lagae tin kae gun ho kiaa kaho.
Gur day milaayo bhikhiaa jiv too rakhai tiv reho.
P-1395
I have been searching for the saints, I have seen
so many holy and spiritual people. The hermits,
asectics, penitents, fanatics and pandits; all speak

sweetly. I wandered around, lost for a year but
no one touched my soul. I listned to preachers
and teachers but I could not be happy with their
life styles. Those who have abandoned the lords
name and become attached to duality--why
should I speak in praise of them? So speaks
Bhikhaa, the lord has led me to meet the Guru.
As you keep me, I remain as you protect me,
I survive.

So kiv paavo guru piaaraa
jis tae hovae aar utaaraa.

Thus Rai Singh's head and heart were over powered by keen desire to meet the true Guru, so that he could cross over the vast ocean of this life and death.

Bakhashae har ur Shanti maerae.
Satgur milae jo bhag badaerae.

May the true Guru bless me, console me and my luck prosper.

BABA FAREED

Saint Fareed spent twelve years in forests and lived oly by eating the leaves of trees. However when he returned home, he shriecked while his mother was Combing his hair. The mother scolded him that he has not been able to withstand even slight pain in his hair. S116 angrily asked Fareed to look towards the trees Whose leaves he has been plucking to satisfy his appetite, were too lamenting. The mother turned out Fareed from home.

Fareed again went to the forests to worship. This time he made a loaf of wood and fasterned it on his belly so that he did not feel hungry. Gurbani states thus--

Fareedaa rottee maeree kaath kee,
laavan maeree bhukh.
P-1379

Fareed my bread is made of wood and hunger
is my appetizer.

He then engrossed himself in deep meditation and acquired spiritual powers. One day he was sitting under a tree. Number of sparrows came on this tree and started making noise. Fareed got annoyed and said, "May you all die." All the sparrows died and fell down on the ground. He felt it bad and again said, "May you all become alive." Immediately all the sparrows flew away. Such practicing of miracles is forbidden and regarded as a malpractice. The real saints of the lord therefore abhor the performance of miracles.

Thereafter on his way, he found a well. There a lady was busy drawing water from the well and then spilling it over. Fareed felt thirsty, so he asked her to give him water to drink. The lady however did not bother about Fareed and continued to spill over the water. Fareed got annoyed and angrily asked for water. The lady was spiritually enlightened. She replied, "I am not a sparrow which will die at your command."

Fareed was astonished on the reply of the Lady. He wondered how she knew about killing of the sparrows. He then humbly asked her, "How did you

achieve this spiritual height."

She said, "I achieved it due to my service, faith in my husband and his consequent pleasure." She then narrated to him that on the very first day of her marriage, her husband while in sleep asked for water. All at home having gone to sleep, "I got up and brought water for him. However by the time I came back, he had again fallen asleep. I kept standing with the bowl containing water by his side, thinking that he might ask for water again. I kept standing there for three parts of the night (about five hours). The moment he asked for water, I touched the bowl to his lips. This service of my husband earned me his pleasure and consequent enlightenment. Without the blessings of the Guru no spiritual enlightenment could be achieved."

Fareed got the clue and reached Delhi, where he could locate a spiritually enlightened soul. He became his disciple and served him to the extent that he offered even his eye to a prostitute just for the sake of little fire.

Again take the example of Guru Amar Dass3 ji. He wandered for seventy two years of his age, paid ninteen visits to Ganges, but could get spiritual enlightenment only after meeting Guru Angad ji.

DARSHAN OF SATGURU

Ik din santha park kar gui' sae.
Chala jaat murjhaanae ur sae.

One day Rai Singh was on his Way after his tution,

but with a highly dejected heart. He was continously struggling in his mind as to how to meet the true Guru, but was unable to find a clue.

Chaahi lagee gur milnee vaalae,
Samaa bhaiyo fullee phal daalee.

His eagerness to meet the true Guru had been continuously increasing. So the time to fulfill his passion was nearing, exactly the way as the tree gets loaded with flowers and blossams before it actually bears the fruit.

So gur mm das gulf maelae.
Miltae hovan nain suhelae.

The Guru for Whom Rai Singh had been longing all these days met him in the city of Guru Ram Das ji. By meeting this Guru, Rai Singh felt highly solaced. Gurbani substantiates this--

Satgur darsan agan Nivaaree.
Satgur bhaettah houmai maaree
P-183

The holy vision of Satguru redresses the fire of lust, meeting the true guru egotism is subdued.

Piaasaa baar baar bin baan
Baar beech chehi bina avaali

A thirsty man in a forest asks for Water again and again. He wants Water immediately Without any delay.

Katrhae hari Singh kae maahi.
Taahi milae vaalee jag jaahi.

While Rai Singh was on his Way in Katrhae Hari Singh, he had the glimpses of Satguru Ram Singh, the Almighty.

Kachh karaa seedha dastaaraa.
Baanaa svaet pehriya saaraa.

Satguru Ram Singh was then Wearing an underwear, Karha (steel bangle) in hand and a straight turban. His dress Was White.

TEARING OFF OF THE BLUE ROBE

Guru Gobind Singh ji has Written in Zafar Nama-

Barange magash syaah posh aamdand.
Dasam Granth P-1390

The soldiers of your army clad in black uniforms ' rushed like flies on my men.

The soldiers of Aurangzeb, clad in black robes rushed upon the men of Guru Gobind Singh ji. Had The Gurus army too been in black robes, then he would have never Written like this. Again if the Guru and his men were clad in black clothes, then he would not have to dye these black at Machhiwarra. Guru ji had to dye his dress black only to disguise as a Muslim so that he could delude the Muslim army and escape through their cordon safely. It is a historical fact that the dress of Satguru ji was dyed in collyrium and that of the sikhs in blue.

There is a very serious flaw in blue colour. Blue is a herb. It used to be grown near Bhaini Sahib. The

manure used for this herb is the cow's blood. Farmers used to make small tanks in earth in their fields in which they used to prepare the manure by mixing the coW's blood. This is an essential ingradient of the manure. That is the reason blue is prohibted for Namdharis. This colour deteriorates the intellect of the individual also. So this must be avioded at all cost.

Once I had met Bhai Mohan Singh vaid of Singh Sabha Taran Taran. He told me that they got Garanth sahib printed in Hindi and bound these in blue colour. Later on they came to know that in the blue colour the coW's tallow was used. They then got all the blue covers changed.

I have no intention of criticizing those who adorn themselvs in blue. I am only trying to explain the historical fact. After escaping from the enemy-cordon Guru Gobind Singh ji reached Dhilwan in Fareed kote. Guru ji met Sodhi Kaul Rai. He asked Guru ji, "Why are you clad in Muslim costume". Guru ji took bath, clad himself in White clothes. He then asked for a portable oven. Satguru ji tore off his black clothes in pieces and kept on putting those in the fire-oven. In the processes, He changed a line in Gurbani, and kept on reciting as under--

Neel bastar lae kaparrae phaarrae,
Tuark pathaanee amal gaiyaa.
P-470

The blue robes and garment's have been torn to pieces, thus the appearance as turks and Pathans has been removed.

Guru ji recited the above line hundred and one times.

Sodhi ji then said, "Guru ji, Ram Rai had changed just one Word of Gurbani. He had uttered Bae-eeman inplace of Muslman. With the result he Was denied Guru Gaddi and you have changed the entire line."

Guru ji replied, "For changing this, line, We have sacrificed seven heads--Guru Arjan Dev, Guru Teg Bahadur, Guru Har Krishan and my four sons. This was to fulfil the promise made by Guru Nanak." The historical fact is that when Babar offered Bhang to Guru ji then Guru Nanak blessed him with seven generations as king. Bhai Bala having expressed his resentment on the boon to a cruel king, Guru ji said, "don't wory seven heads would be sacrificed to end their rule." This is thus a universelly accepted historical fact.

Study Dashmesh Prakash Written by Giani Kirpal Slllgh kailasvaaleea. He was the head priest of Akal takhat and the last Writer of sikh history. He says-

Neela faare chite bastar pehan guru ji
Guru Granth di tuk paltaaee outhe.

Thus the above narration of tearing off the blue robes is a historic fact.

There are some incidences on which people have divergent views. A few examples are given below.

a) While Guru Gobind Singh was preparing Amrit, some people believe that the sugar bubbles (Pataasaa) were added into it by Mata Sahib Deva. This however is wrong because according to history Mata Sahib Devan ji came to Satguru ji after a year and seventeen

days of preparing the Amrit.

b) Some people believe that Guru Gobind Singh ji created a copy of Granth Sahib from his memory at Damdama. Also that he completed the Granth Sahib here by adding the bani of Guru Teg Bahadur ji. None of the ancient historical books vouchsafe this. The fact is that as soon as Guru Gobind Singh ji assumed responsibility of the Sikhs, he added the bani of Guru Teg Bahadur ji in Granth Sahib ji.

The routine in those days was that if any body wrote Granth Sahib, It used to be signed by the present Guru. Without this the Granth Sahib ji was not accepted. .

One of the Udasee sadhu's prepared a copy of Granth Sahib ji. He brought this to Guru Gobind Singh ji for his signatures and handed it over to Dewan Nand Chand. The Dewan however did not put it up to Guru ji for quiet some time. The Writer again came to Guru ji at Anandpur Sahib, to enquire the latest status. Guru ji enquired from Nand chand, but he denied having received anything from the Writer. Satguru ji got annoyed and cursed him, "May you be uprooted." Nand chand immediately replied, "Sir, my root is Yours." Guru ji again remarked, "Even I may be uprooted." Guru ji cursed that copy of Granth Sahib ji also and said, "Any body who will read this would get blind."

So this copy is now installed at Bhai ki Daroli. People only pay their respects to it, but none dares to read the Whole of it.

My tutor was a pious man by name Sewa Singh.

He was the disciple of Natha Singh ji of Ambala. Natha singh read the Whole of this Granth Sahib. After reading, he came back to his home and thought that he is alright and not gone blind. Next day when he awoke he got blind. This proved the truth of Guru ji's Words. This Granth Sahib contains the Bani of Guru Teg Bahdur ji also. Thus sometimes even wrong and distorted facts get propagated.

THE VIRILE INCARNATION

Now Bhai Rai Singh had been fortunate to see the gllmpse of Satguru Ram Singh ji.

Laambee bhuja va laambee deel.

Satguru Ram Singh ji's body was tall and he had long arms. I have heared from Dhadees that Guru Hargobind ji and Guru Gobind Singh ji were the Virile incarnations of the Almighty Lord. They had a high neck; no signs of nipples on the chest, no knots in fingers; no elbows; and no knee caps. Guru Hargobind ji used to adorn himself with armour and weapons measuring upto fifty kg's, while Guru Gobind Singh's armour and weapons measured hundred kg's This was so because in the war the hand must reach a weapon only. The Guru thus had a peculier portrait which can not match with any human being. He is extremely impressive, even the kings can not match with him, because He is the king of kings. His arms extend upto his knees.

Similary the figure of Satguru Ram Singh ji was unique. He would always appear to be the tallest amongst others. It was a general belief that the incarnation of the Lord does not form a shadow. A

Pandit Gandu Ram of village Laheean thought of testing Satguru Ram Singh ji. Satguru Ram Singh ji went to his village. Satguru ji was then riding his horse. Pandit ji came to have his glimpse. He came near to touch his feet. Satguru ji farbade Pandit ji to touch him, as he smoked hubble bubble. Pandit ji remarked, "Ok Sir, I will not touch you, however I have already seen the incarnation of the Lord." It was ten 0'clock in the day, Pandit ji could see only the shadow of the horse. This lead him to believe that Satguru Ram Singh ji was an incarnation of the Lord. Thus every body who just had the glimpse of Satguru Ram Singh ji, got highly influenced by his appearance.

Mirdul baak pooran gunn seel.

Satguru Ram Singh ji who has tall stature, and long arms and who speaks very sweetly, is full of all the qualities.

Chhatee haath sunder nij mouj.

There is a small stick in his hand and he gives a majestic look. Guru Gobind Singh ji describes the stature of an incarnation of the Lord as under--

Kanjalak nain kamboo greevahi
Katt kehari kunjar gavan.
Kadli kurank karpoor gatt
Bin akaal dojo kavan.
Dasam granth P-131

His eyes are like lotus, neck like couch shell, waist like lion and gait like elephant. Legs like banana, swiftness like deer and fragrance like

camphor, O non temporal Lord! Who else can
be Without thee with such attributes.

None else can match the Lord. He alone is pretty and charming. There is another pecularity in Him. People regard white complexion as pretty, However the Lord is highly pretty and charmful with dark Complexion. Guru Arjan Dev ji states--

Bal bal jaao si-aam sunder kao
Akath katha jaa kee baat sunee.
P-827

I am a sacrifice, a sacrifice to my dark
complexioned beauteous Lord; I have heard his
unspoken speech and story.

Guru Gobind Singh had foretold about Satguru Ram Singh that--

Gaat saavro dhaar kai chhit par bichrai clap.
Tami arisht sabh jagat kai dharam vadhai khai paap.

Satguru Ram Singh, the incarnation of the Lord Would appear on this earth and bear a dark complexion. His presence would eradicate all the sins and agonies of the people and the righteousness would flourish.

Chalae aat suaamee jag fauj

The Lord of the World is coming slowely towards Rai Singh, Who had then his first glimpse.

Guru Ram Singh dharmee dheen
Jaan sikh kee birhan peer

Satguru Ram Singh ji who has come to flourish the righteousness, felt the agony of Rai Singh and decided to meet him.

Pohachae Rai Singh kae paas.
Darshan paaiyo jab sukh raas,

Satguru ji realised the agony of seperation of Rai Singh and reached near him. Thus Rai Singh was blessed by the Darshan of Satguru Ram Singh ji. He felt highly solaced. Gurbani states about such a meeting with the Lord as--

Jo sukh darshan paekhatae piaarae
mukh te kahan N jaae.
P-431

that happiness which one receives by beholding your darshan, O belvoed, cannot be described in words.

The darshan of the Guru casts spell not only on the disciples but even on the foes. Said Khan came to fight with Guru Gobind Singh ji. However one celestial look of Guru Gobind Singh spell bound him. He discarded his weapons and clinched the feet of Guru Gobind Singh ji.

Darshan of the Guru casts spell on the disciple who gets enlightened there by. Thus it has a great importance. Bhai Nand Lal who had a personal experince states in his poetry that, "we can not face even the side long blink of the Guru's looks. His one glance is enough to grant us solace for life."

There was a man named Fazaldad in Indian army. lnspite of being a Muslim he never allowed a cow to be slaughtered in his area. He had high reverence for the cow. He told me that his ancestors used to tell the power in darshan of Satguru Ram Singh ji. Any body who came to him, even with an ill feeling got instantly changed after beholding Him just once. The moment Satguru ji uttered something in his ears he totally got transcended.

Thus Rai Singh was fortunate to have Darshans of Satguru Ram Singh ji.

I would now like to take leave from you. However before concluding I would like to draw your attention towards some of the important aspects:-

1) I would like to impress upon the ladies to shun use of Muslim styled trousers. They should wear the same dress at home in which they come here. This is an essential requirement and all must attach specific importance to it.

2) Each one of you must attend the routine nitnem daily. This is the order of Satguru Ram Singh ji. He has categorically declared that he would protect only the ones regular in nitnem. The gents must not tie their beards and always tie straight turban. The white dress has been prescribed by Satguru ji. You all look handsome in this dress. The nitnem performed unitedly in Sadh Sangat is always much more benficial. So all of you must attend it regularly. Fix up any specific time for nitnem as convenient to you. Then ensure that you do not miss it, come what may. Other works can be done later on.

3) Eradicate jealousy and ill feelings for others from your heart. Always follow the teachings of the Guru religiously. Satguru is omniscient. He knows all about us. There's nothing that we can conceal from Him. Your own intellect can not be superior to that of the Satguru. So you should never deviate from the path of the Guru. Your full faith in the Guru only would ensure you his blessings. He blesses any body who meditates on Him and follows His way of living.

When you go to a doctor for your treatment, then apart from medicine he prescribes certain precautions also. The medicine effects better if the precautions also are followed. Thus the bani of the Guru and Specific orders of Satguru have essentially to be followed.

Guru Gobind Singh ji says i

Jo ham ko parmesar ucheri hai.
Te sabh narak kund maih pari hai.
Dasam Granth P-57

j who so ever shall call me the Lord God,shall fall into hell

Mai ho param purakh ko daasaa
Dasam Granth P-57

I am the servant of the Supreme Pursha.

Again Guru Nanak Dev ji says thus--

Neecha andar neech jaat neechee hoo ati neech.
Nanak tinkai sangh saath vaddiaa sio keiaa rees.
P-15

Nanak seeks the company of the lowest of the low the very lowest of the low. Why should he try to compete with the great.

Kahu nanak ham neech karammaa
P-378

Says Nanak my actions are vile and despicable.

The Guru advises us that our essential but lowly Chores alone make us great. Satguru Ram Singh ji also used to say that he was only a watchman. You must serve the poor and the needy. However you must ensure the poor has not reached this state due to bad habits, laziness and lethargy. If some body has become poor due to reasons beyond his control, then he must be served and helped to be on his own again. All the Indians who have migrated to this country must live amicably, not only amongst them selves but with the government also.

Some leaders like swamy Satyanand ji and others have made the Thi-Indo organisation. So all the Hindus, Sikhs and Muslims should cooperate with each other, help and share each others fortunes, good or bad. Always avoid the company of cynics.

VEGETARIANISM AND PROH1BITION

As far as my knowledge goes, the tenets of the Gurus have always stressed upon gursikhs to shun meat eating and use of intoxicants. Even today any body can check up that in the community kitchen at Hazoor Sahib meat can not be cooked. So much so, the head priest of the Gurdwara does not eat from the main kitchen. He has a separate kitchen, where

a particular person prepares his meals. I have visited Hazoor Sahib twice. During discussions the head priest said, although the meat is not cooked in the kitchen, still some meat eaters do come there to serve the food. So I do not consume the food of this kitchen. He takes full bath daily and sleeps on the floor. The priest described his experience and said, that one day he felt a little sleepy. On waking up he said to himself that he had not slept, so he did not take his bath again. When he went to serve the weapons of Guru ji, his finger got cut.

The tenets of belief prescribed by Guru Gobind Singh ji are very strict. Some of the salient features of these tenets are given below--

l) Take full bath, three hours before sunrise

2) Use water after passing the urine

3) Do not eat from a person whose tanets of belief are not known.

4) Any body who eats from anywhere and everywhere, was neither my sikh in the past nor would be in the future.

5) Take daily bath with cold water, however if your health does not permit you can warm it up. Guru Nanak Dev ji also had stressed this--

Mu-i-aa jeevdiaa gat hovai jaa sir paaee pani.
Naanak sir khutay saitaannee aynaa gal na bhaanee
P-150

At the time of death and at the time of birth, they

are purified, when water is poured on their heads.
0 Nanak, the others are like devils with entangled
hair. They are not pleased to hear these words.

Now I would like to address the Namdharis in Pafflcular. You must follow these tenets strictly and religiously. You must remember that Guru Balak Singh ji has ordered that any body who sings or listens the Asa di var without a full bath, commits a sin and not a virtue. So you must wake up early in the morning, take bath and contemplate on Naam. You will feel secured so long as you remain within the prescried limits. You all know that Sita was secure only so long as she was with in the limits prescribed by Laxman. Ravana with all his might could not cross this limit. However when sita herself violated the limits she got kidnapped.

The primeval Lord and Satguru are one and inseparable. He is omnipotent and ubiquitous. He can protect you anywhere and in any situtation. However you must have full faith in Him and always seek His blessings.

May Satguru ji bless us all with his benevolance.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on O6.03.l950.

This has come to second place because it is the start of Bhai Rai Singh's episode, which continues in subsequent chapters.

2. The narration of Satguru Bilas starts here.

3. For details of Guru Amardas, meeting Guru Angad ji, see page-41

Updesh-3

Bhaa-ee ray gur bin gi-aan na ho-ay
Poochhau barahmay naardai bayd biaasai ko-ay.
P-59

O Siblings of destiny, Without the Guru, there is no spiritual wisdom. Go and ask Brahma, o Naarad and Vyaas, the writer of Vedas.

Bhai Gurdas ji Writes about the birth of Sukdayo as :-

Jaisay sukday-v kay janam samai,
Jaako jaa-ko janam Bhaiao my sakal sidhi janieeaz
Swaant boond J0-ee Jo-ee parat samunder bikhai,
Seep kai sanjog mouka-taahal bakhaaneeai.
Baavan sougandh sanbandh paoun gaoun karai,
Laagai jaahee jaahee droum chandan smaaneeai.
Taise gulf Sikh sang jo jo jagat amrit joga,
Sabadu Prasadd mokh pad parwaaneeai
-Kabit-361

According to a story in Mahabharat, every one born at the time of the birth of sage Sukdayv is considered divine and liberated. Every drop of rain that falls in the sea' during the Nakshatra of svvati is believed to become a pearl when it comes in contact with an oyster. When Wind blows touching the sandal Wood trees, it spreads its fragrance among all the trees, which also start smelling like sandal wood. Similarly ll those Sikhs of the Guru, who wake up in the mbrosial hour in order to enjoy the holy company of Sikhs blessed by the true Guru, with the pr cticing of lords name become eligible for sa vation by

virtue of consecration of Naam.

SUKDAYV-WHITHOT GURU

They were all seers. At the place Sukdayv was born, the Almighty lord controlled his power of illusion (maya). Right from his birth, Sukdayv had a feeling that he was a great saint--"I am a Brahmin's son, I am enlightened right from my birth, I do not need anything else"- was his thought. Like Naarad, for Sukdayv also, the place, where he sat on his way to J agan Nath puri, was dug deep upto one meter, and fresh earth put in its place.

One day Sukdayv asked those workers, "Why do you daily dig this portion of land and replace its earth". Neither the workers knew that it was Sukdayv who was talking to them, nor Sukdayv knew the cause of replacing the earth daily. The workers replied, "One person by name Sukdayv comes to Maharaj and sits near him, the place where he sits gets defiled. So we have to remove the earth from there daily and put fresh earth in its place".

Sukdayv felt it disgusting, so wanted to know the truth-

One day Sukdayv went to meet Raja Janak. He was surprised to see that, inspite of sitting on throne, how his concentration remains steady. He however could not make out anything. Gurbani clarifies this as-

Raaj meh raaj jog meh jogee.
Tap meh tapeesar garihsat meh bhogee.
P-284
Among kings, he is the king, among yogis, he
is yogi. Among ascetics, he is the Ascetic,

Among house-holds, he's the enjoyer.

Raajan meh too raajaa kahee-ai bhooman meh bhooma.
Thaakur meh thakuraa-ee tayree koman sir komaa.
P-507
Among kings you are called the king. Among land lords, you are the Land lord. Among masters, you are the master, among tribes, your's is the supreme tribe.

The spiritual supremacy of the Satguru is unlimited. The ordinary human beings can not assess this. Sukdayv asked J anak ji, "How does your concentration remain steady"'?

Janak ji said, "Take this tray filled with oil to the brim and make a round of the town. Ensure that oil does not spill out". Janak ji also arranged Various amusements in the town e.g., dances, fun and songs etc. Sukdayv made a round of the whole town, ensured that the oil does not spill, and returned to Janak ji.

Janak ji said, "Please tell me all about the amusements and other activities in the town".

Sukdayv replied, "Sir, I do not know any thing about any activity as I was all the time worried about spilling over of oil".

Janak ji replied, "Same is my condition. I too am always conscious about spilling over of oil".

Thus when J anak j i enlightened Sukdayv, he realised the importance of the Guru.

Guru Ram Dass ji has written as under in raga Kanhra.

Jaat najaat daykh mat bharmaahu,
Suk Janak pagee lag Dhia-avaigo.
Joothan jooth pa-ee sir oopar khin manao-aa
Til na dulaavaigo.
P-1309
Do not befooled by appearances of high and low social class. Sukdayv bowed at the feet of Janak and meditated. Even though gathering at Janak's place threw their left-overs and garbage on Sukdayv's head, his mind did not waver, even for an instant.

Janak Janak baithay singhaasan,
Na-o munee dhool lai laavaigo.
P-1309
Janak sat on throne and the nine sages applied his dust to their foreheads.

Sukdayv was a Brahmin and Janak a Kashatriya. Do not mind the caste. Although the caste of Sukdayv was superior to that of Janak, still Sukdayv could not be enlightened till he bowed before Janak. When Janak ji blessed him with Gurmantar, he then started meditating on it.

He started meditating in standing posture, and Went into state of deep meditation. Janak ji organized a feast. People threw all their left-overs on Sukdayv, who got submerged totally; still he did not Waver from meditation on Naam even for an instant.

THE NEED OF THE GURU

Guru Amardass ji was from village Basarke located

almost IO-15 KM in the south West of Amritsar. While returning from Ganga (Ganges) the nineteenth time, Amardass ji met a Brahamchari (a celebate) near Ambala andlserved him Well.

He asked Amardass ji, “Who is your Guru”‘?
Amardass ji, “I read gaittri daily”.
Celebate, “No, I Want to know your Guru”.
Amardass ji, “I have been to Ganges nineteen times. I have not yet been blessed by a Guru.”

Study Suraj Prakash and read this anecdote.

The celibate replied, “O’ Sinner you have nullified all my previous good Works and virtues because I have taken water from a person who is Without a Guru”.

I would now like to address the Namdharis. Guru Gobind Singh ji haswWritten that,
Jahan kahan kaa chhake Prasad,

You people are daily eating from those who do not have a Guru. Just note What the celibate said’ “All my previous good works and virtues have been nullified”.

The remarks of the celibate shook the soul of Amardass ji. He was convinced that he had wasted a major portion of life in rituals only. Thus a keen desire to meet the true Guru became strong in him.

THE TRUE GURU

Amardass ji got worried, “O’, my trips to Ganges, and reading of Gaitri had not been fruitful”. How to meet the true Guru? How and Where can I locate him?

This curiosity to meet a Guru became too intense.

He returned to his village. The daughter of Guru Angad ji was married in the family of Guru Amardass ji. In relationshipship she Was his daughter in-law. Now a days ladies find it difficult to get up early in the morning. I am happy that many of them do get up early, take their bath and come to sadh sangat. Bebe2 ji the daughter of Guru Angad, got up early in the morning, took her bath and started churning the curd; simultaneously she started reciting the following scriptures :-

Balihaaree gur aapnay di-u haarhee sad vaar.
Jin maanas tay day- vtay kee-ay karat na lagee vaar
P-462
A hundred times a day, I am a sacrifice to my
Guru. He made angels out of men, Without delay

Jay sa-o chandaa ugvahi sooraj charheh hajaar.
Aytay chaanan hodi-aa gur bin ghor andhaar.
P-463
If a hundred moons Were to rise, and a
thousand suns appear, even with such a light
there would still be pitch darkness Without
the Guru.

Amardass ji listened to the above Gurbani. Bebe ji, as Well recited the following scriptures of Rag Maroo, Which states-

Bhai-i-aa manoor kanchan fir hovai
Jay gur mila tinayhaa.
P-990
What Was turned to slag, is again transformed
into gold, if one meets with the Guru

Paras when touched with seven types of metals can convert them into gold, but can not do so to the slag. Amardass ji entered into the room, listened to Gurbani and felt solaced. Bebe ji saw him. She following the ancient Indian culture, immediately received him with reverence and offered him a befitting place to sit and enquired,

"How have you come, sir?"

Amardass ji said, "Bibi2, Whose bani you were reciting."'?

Bebe ji, "Sir this was the bani of Guru Nanak".

Amardass ji, "Where is Guru Nanak now?"

She said, "He has since left for his heavenly abode, however he had bestowed Guru gaddi upon my father".

Guru Angad had instructed Bebe ji not to come to her parents till called. Custom in those days was different than the one it is today. Now a days every body wants freedom of movement. This is not the right freedom. Real freedom is meditating on Naam, reading Gurbani and managing all the house hold affairs. If our ladies observe these principals then their children would also be healthy and faithful; otherwise the common saying is that in kaliying people would pluck the brinjal with shepherd hook.

Amardass ji accompanied by Bebe ji left for meeting Guru Angad ji. On the way he thought that he was a pure vegetarian, and the Guru's kitchen may or may not be pure vegetarian.

SHEEHAN UPPAL

Some people feel that in the kitchen of Guru

Angad, meat was also served. It is however absolutely wrong. It gets amply certified by the narration of Sheehan Uppal. It's written in Suraj Prakash that Sheehan Uppal gathered one hundred goats for killing on the occasion of tonsure ceremony of his son.

Guru Anagad ji asked him, "what for you have brought these goats".

Sheehan replied, "Sir, I have to perform the tonsure ceremony of my son. All these goats will provide the requisite quantity of meat, to be served amongst my community".

Satguru ji said, "This is not to be done, it is forbidden."

Sheehan Uppal, "Sir, all my community members would rebuke me."

Satguru ji, "you tell them that I have forbidden it".

The main duty of the Guru is to initiate new customs against the old ones. Those who obey him, follow these new customs. However the others do not bother about the Guru and want to do what ever pleases them.

There was a jat who imposed himself as a beggar. He tied number of receptacles in the name of various deities to a staff and started begging. If any donor said he was disciple of the goddess, then he would ask him to put every thing in one particular receptacle. Another would say that he believed in Guga, then the jat would place another receptacle and say, that this was for Guga. Some people do act like this.

So Guru Angad ji stopped Sheehan from killing the goats. Thus, how Guru ji, who could not tolerate so

many goats being killed for a simple ceremony, allow meat to be served in his kitchen.

MEETING THE TRUE GURU

When Bebe ji reached, Guru Angad ji, she requested Amardassji to wait outside, and alone went inside to seek his permission to bring him in.

Guru Angad ji said, “Bring in the one who has come with you and is waiting outside”.

When Amardass ji came in, Guru Angad ji immediately said, “This man is a vegetarian. He will prepare his meals himself”.

This dispelled all doubts of Amardass ji. He clinched the feet of Guru Angad ji, and accepted him as his Guru. Amardass ji was then seventy two years old. At such a late age he met with the true Guru- pura Guru milai dukh Kaate.

Guru Angad ji blessed Amardass ji with Gurmantar.

SERVING THE TRUE GURU

Amar Dass ji then fetched water for Guru's bath for twelve years. The river Beas was about five kilometers from the place of Guru Angad ji. Amardass ji would get up early in the morning, pickup the brass pitcher, go to river Beas, moving backwards, keeping his face towards Guru Angad ji, fill the pitcher and bring it back for Gurus bath, four hours before sunrise. He used to get a meter long piece of cloth every year. Amardass ji would tie this piece of cloth on his head.

For bringing water for the bath of Guru Angad, four

hours before sun rise, Amardass ji may have been walking all the night. This however was all due to intense love for the Guru. Ordinary people can not realize this state of mind of the real devotees. Dewan Nand Lal has described this state of mind in his verses. He says:-

Manzale Ishak draz Asat, ba-pa, na tawa-n rafat
The destination of passion of love is very long and difficult to tread upon, No body can cover it on his feet.

He further says,

Sar ra kadam saz ke ta dar reh aa-n yaar shavee.
Ghazal-63
If you make feet of your head, then only you can tread on the path of your beloved.

The poet Bihari was a devotee of Guru Gobind Singh ji. He Writes about devouts as under-

Sir kaat resaal banaaiy-ai, pesh sajnaa de karee-ai
Jai sir ditiya raji theevan, sir dainday -ai dhil na karee-ai
Sir sad- ke qurban bihari jai vich nigah they maryee-ai.

You cut off your head, make a sweet dish a fit offering to your beloved. If he's pleased with your offer, then never hesitate to do so. I am a sacrifice to the beloved if he pleases so. Never mind if I have to die under his caring vision.
Amar Dass ji brought water for his Guru. Amardass ji then became the pride of the humble, the power of the Weak, the shelter of the shelterless - after meeting the true Guru. Gurbani counsels us that none can attain salvation Without meeting the Guru.

TEST OF THE GURU

Guru Hargobind ji was just twenty two years old. He had a long neck, about one foot above the shoulders, had no signs of nipples on his chest, no knee caps, no elbows and had no knots in his fingures. Such a virile incarnation was Guru Hargobind, who had long arms reaching upto knees while standing. He was emperor of the emperores.

Now a days people make portraits of Gurus. They do not know anything about them, they have never been blessed by His glimpse, and they have never seen a Guru. They made a picture of Guru Gobind Singh ji, which does not resemble Him. However they too are helpless, as they have never seen Him. A mother used to make solution of water and flour. The child would drink it like milk. He could only understand the difference when he drank real milk.

On his return from Lahore Sri Guru Hargobind ji reached Delhi. Jahangir thought, "I can not live even for one night, without my queens. Guru ji had spent about forty days in the fort of Gawalior and now he had been with me for so many days. How does he live without his wife".

He discussed this question with his queen Noorjahan. She too was extremely proud of her beauty. She said, "Don't worry my dear, this is a minor thing, I will test him for you". Who can test the Guru?

Sab hee chhalat na aap chhalaiyaa
Ta-n te chhaliya aap kahaiya.

Dasam granth, P-156

O Lord! You have deluded one and all, but you yourself were never deluded by anybody. That is Why you are called the deluder.

As for testing the Guru, the following scriptures Were sung yesterday:

Aapay kandaa tol taraajee aapay tolan haaraa.
Aapay daykhai aapay boojhai aapay hai vanjaaraa.
P-731

You your self are the balance, the weights and ` the scale, you yourself are the Weighter. You your self see, and you yourself understand. You yourself are the trader. He himself is everything, nothing else can match Him. None can test Him.

The queens came to meet Guru Har Gobind ji and brought jewels and diamonds as offerings. Then Bhai Bidhi Chand alone was with Guru ji. Nothing can tempt him. This was only a lesson for us that never go alone in the congregation of ladies. This is the code of conduct, to be remembeed by all of us. This is a highly noble lesson for all.

Guru ji said to the queens, “Welcome daughters, how have you come here‘?”

This shattered the pride of Noor Jahan, who thought that she could attract anybody in the World. Satguru is such a person who can not be deluded by anybody. He cannot be influenced by any body. This is the law of the nature.

DARSHAN TO BHAI RAI SINGH

Now Bhai Rai Singh says, “Maharaj I have read Gurbani, it clearly emphassises on meeting the true Guru. Only then my agony can be addressed.”

Tab” bolai muskaiy gusan-ee

Satguru ji smilled a bit and then said,

Graam naam bahinee ik bhai.

He did not say,”Come on, I will bless you with Gurmantar”.

When Guru Angad ji, then as Bhai Lehna, Went to see Guru Nank Dev ji for the first time, he was received by Him at the gate. Bhai Lehna told him that he had come to see Guru Nanak.

Guru Nanak, “Please enter through that door”.

By that time Guru Nanak himself Went inside and took his seat. When Bhai Lehna entered the room he saw the same person, who had directed him to enter through the door sitting before him. He was Wonderstruck. He immediately touched His feet.

Similarly Satguru Ram Singh ji also told Bhai Rai Singh, that there is a village called Bhaini.

Ludh pur se purab Nau -n kose.

It is situated in the east of Ludhiana, at a distance of nine kose (20 K. M.)

Badhi Sui jaa mil tu ous.

He is the son of a carpenter, that Guru Gobind Singh too had written-

Ram Singh mera hoi naama,
Badhi Sat bhaini ko dhaama-
Badhi Sui Keahiyai gur so-ee.
Mum Kala te avatar hoiee.

I will reappear in the family of a carpenter, my village would then be Bhaini and my name would be Ram Singh. He would be my reincarnation and would be known as son of a carpenter.

He said to Bhai Rai Singh, “Please go and see him”.

Aahai nimaana Sikh gareeb
Us ko mill ga-ai Guru ajeeb

Rai Singh is a poor Sikh, however, he has met the true Guru. So he has become a perfact man after meeting the Guru.

Ram Singh hai taa ko naam.
Aah-ai bhag pohacho tiS dhaam.

His name is Ram Singh, if you are fortunate enough, get blessed by Him.

Itn-ee keh prabh aagai gaa-ai
Sikh Ke bhag bhale- ud-bheai-ai

Saying this much, Satguru ji vanished away, but the luck of (Bhai Rai Singh) prospered.

Rai Singh aagai pug Keena.
Tarfai neer bina jiu meena

When Rai Singh stepped forward, Satguru ji disappeared. He throbbed about, like a fish out of Water. Dewan Nand Lal ji describes this situation in following Words:

Az pesh-e-chasham aa-n buttai na-mehrbaan guzasht.
Janaa guzasht ta-n ze reh deedh ja-n guzashat.
Ghazel-7

Guru Gobind Singh has gone out of my sight.
He has made me lifeless.

Balak kheer bina jim rovai.
Maanas janam arth bin khov-ai.

As a child Weeps for milk, the human birth similarly ends fruitlessely.

Deh-ee praan bina jiw-ai dher-ee
Iv bha-ee dassa rai Singh ker-ee.

The body becomes lifeless Without soul. The state of mind of Rai Singh too was like a body Without soul. Guru Gobind Singh ji describes similar state of mind of Radhika as under:-

Baithee huti sraj hou-n shinger sabh sakhin mo,
Eihee beeeh kahan ju dikha-ee mohe deiay gaiyo.
Tab-hee tai sabhan ki sudh mai-n bisar dayee.
Chetak chalaa-i maan-o cheri mohi kaiy gaiyo.
kahan karo-n kaa pai ja-oo jaro kidho bikhe khaa-oo,
Jaanat ho bees biswe bichhu so dassai gayio.
Chakhan chitaun so churai-a chit mero leeno,
Lat pati paag so lapet mann laiy gajio.
Dasam granth, Kabit-33-1

With all my ornaments on I was sitting With my friends, when kahn (Krishna) just showed me his glimpse. I immediately lost my consciousness, as my heart Was stolen by kahn, I was wandering here and there. I could not decide as to where

should I go, and what should I do, or should I
eat poison. I felt so pained as a scorpian has
bitten me. He has taken away my heart and I have
totally lost my memory.

Peechhai hat phir dekhan laaga.
Chhapiyo kahan mop wad bhaaga

Rai Singh, when turned back, was surprised that the celestial appearance had disappeared somewhere.

Dhund thakaa paaiyo gur naahin.
Satgur aa-gaiy bhaini maahin.

He tried his best to search, but could not locate him as Satguru ji had come back to Bhaini sahib.

Murjhio Rai Singh it haal.
Man-0 dhani jim hoi kangal.

Rai Singh was crestfallen. He Was in a bad shape. His state of mind was exactly like that of a rich man Who had lost his wealth.

Sakhiyo bichhrae kahn gopal.

So the condition of Bhai Rai Singh Was exactly the same as those of the Gopikas after separation from Krishna.

Kar giya thaggi merai naal.
Mere hatno-n chhut giya lall.

He has cheated me. I got a golden chance of the glimpse of Satguru ji but he has disappeared. The precious ruby that I held, has thus been lost.

Ab jaa parson bhaini saal.

Now I must go to Bhaini sahib and meet Satguru ji. So Bhai Rai Singh says, “May Satguru ji bless me with his benevolence, so that my fear of death may be over”.

Kiv met0’n janmawar kaal.
Suno Guru ka sabad rasaal.

How can I listen to the ambrosial Words of the Guru, so that my fear of birth and death is removed?

Poorai Satguru deen dayaal.

Satguru is perfect. He blesses the poor.

Kaate moh maiy-a ke jaal.

He eradicates the lure of allurments and illusions. What happens after meeting the true Guru ‘? Saint Kabeer clarifies as--

Kabeer gur laaga tab jaanee-ai mitai moh tan tap.
Harakh sog daajhai nahee tab har aapeh aap.
P-1374

Kabeer one is known to have been touched by the Guru only when his emotional attachments and physical urges are eradicated. He is not disturbed by pleasure or pain, and so he becomes the lord himself

Mere jhooth jooth tamaal.
Duh lokan ke daarid daal.

The Sikh then does not tell lies. Guru eradicates falsehood

Karam na dhaaram na sewa ghaal.

I am not worth anything. I have neither done any good work nor have any virtues. I have neither served the sadh sangat nor toiled selflessly.

Gur prabh ko hai birad kirpal.

However the Guru's reputation is that he has always been benevolant. I am sure he would keep upto his reputation, Ravidas saint has written that--

Mayree harahu bipat jan karahu subhaa-ee
P-345
Take away my sufferings, and bless your humble
servent with your sublime love.

Deen koi jaa sarnaee pariho.

I, Rai Singh would bow in humility before Satguruji and touch his feet.

Taa pag _paras durmati har-ho.

I, Rai Singh would touch his feet so that my evil minded thinking is completely washed away.

Santha bhool visriy-0 parhna.

How could Rai Singh continue his studies? He forgot to study any further. Love of lord is such a thing that one does not remember anything except the Lord Himself. The intensity of true love is such that its pain and comfort are known only to the one who is involved in it.

Ydadak gur jahaj par charhna.

He remembered just one thing that he has to board the ship of Satguru ji.

Aad granth sahib ki bani.

The Gurbani of Adi Granth sahib which contains the scriptures of the first, second, third, fourth, fifth and the nineth Guru-

Nit updesh- ai gur kar prani.

It daily advises its readers: please meet the Guru if you have not already done so. Gurbani substantiates this--

Satguru baajhahu gur nahee ko-ee
Niguray kaa hai naa -0 buraa.
P-435
Exept the true Guru, there is no Guru at all, One who is without a Guru has a bad reputation.

Ji-o baysu-aa kay ghar poot jamat hai
Tis naam pario hai dharakatee.
Jio nigurra baho baata jaanai
Oh har dargeh Hai bharstee.
P-528
Like the name of a son, born into the house of a prostitute, is cursed, the person who has no Guru, may know many things, but he is cursed in the court of the Lord

A person without a Guru has been described as son of a prostitute. May Satguru ji bless us. There is so much written in Gurbani about, a person without a Guru.

It aadak man gin widwaan.
Guru pur ko tab kiy-0 piyaa-n.

Rai Singh was a scholar, a learned man, considering all the above facts, He left for the place where the Guru resides.

Pauhnchiy-0 Rai Singh Sujaan.

Bhaini sahib gur asthaan.

The learned Rai Singh reached his destination Bhaini Sahib where Satguru ji resides

Darise gur murat bhagwan.

He had darshan of the Satguru, who is embodiment of the primeval lord. The form of the Guru is the picture of the primeval Lord.

Dewan Nand Lal ji says, "O Guru Gobind Singh your face is the mirror to see the primeval lord." The Primeval lord can be seen only through this mirror.

There is no other mirror through which the lord can be seen. This is because the Almighty lord has been percieved to be without form, he is form less and without qualities. However :-

Nirgun aap sargun bhee ohee.
P-287
He himself is absolute and unrelated, he himself
is also involoved and related.

When He incarnates himself, He comes in a form, There does not remain any difference between them. The minstrels', have stated about Guru Nanak as under--

Aap na-raa-in kala dhaar jag meh parvari-yao
P-1395
The lord himself wielded his power and entered
the world.

Through him only the God can be realised.

Dikhai tej ja ko samm bhaan.

The splender of the face of Satguru Ram Singh was like that of the sun. Namdev Ji describes this in

following words:-

Kot soor jaa kai pargaas.
Kot mahaa dayv ar kabilaas.
P-ll62

He has the light of millions of suns, shivas and Kailash Mountains.

Do kar jomt Bandan thaan

Bhai Rai Singh offered his salutations to Satguru Ram Singh ji with folded hands.

Mil sudha sar kari sinyaan

He recognized that he was the same who gave him his glmpse at Amritsar.

Dey darshan mujh eeha-n aaiye.

He said, you showed me your glimpse there and then came here

Aaiy birhee baapn lagaa-ai.

You came here after piercing me with the arrow of separation.

SEPARATION

Once a devotee is blessed by the celestial glimpse of the Lord, He gets enchanted and does not want this scene to vanish from his eyes. However when the celestial glimpse vanishes, the devotee gets insane. He longs to see it again; He feels perturbed; He suffers a continuous pain and agony. Separation from the Lord becomes extremely unbearable. This would be clear from the following few historic events.

GOPIKAS

The pangs of Gopikas separated from Krishn ji have been fairly dealt with by Guru Gobind Singh ji. He writes in Dasam Granth Sahib as under.

Oodhav mo sun lai battiya,
jadubir ko dhian Jah-ai kar ho.
Birha tab aaiy kai mohe grass-ai,
teh ke Grassey na jeeu mar ho.
Dasam granth P-379
Radhika says to Oodhav; you listen to me. Whenever I concentrate on the image of Krishn ji, the agony of separation eclipses me so much that I am neither able to live nor die.

Guru Nanak Dev ji also describes such a situation raag Wadhans as under-

Mai rovandee sabh jag runaa
ruannarhay vanhu pankhayroo.
Ik na runaa mayray tan kaa birhaa
jin ha-0 Pirahu vichhor-hee.
P-558
I weep, the whole World weeps; even the birds of the forest Weep with me. The only thing which does not weep is my body's sense of separation, which has separated me from lord

Dewan Nand Lal ji also describes such a situation
Dil mann dar phiraak-e yaar b-sokhat.
Jaan-e maan behar aan nagaar b-sokhat.
Gazal-I4
Isolated from the beloved, my heart is blistering, and my being is kindling for the sake of my » comely benefactor.

Kabeer ji says:

Kabeer birahu bhuyangam man basai mant na maanai ko-ay
Ram bi-ogee naa jee-ai jee-ai taa ba-uraa ho-ay.
P-1368
Kabeer, the snake of separation from the lord
abides within my mind; it does not respond to
any mantra. One who is separated from the lord
does not live, if he does live, he goes insane.

He says that the snake of separation from the lord abides Within the mind. What type of snake is this? Mant na maanai k0-ay- it does not respond to any mantra. It does not respond to any thing then :-

A poet has described such a state of mind as under-

Se sabat shamsheer ishak di
saafjinha-n per vehindi hash na rehndi.
Othai topaz-n mahlam tank na challdai
booty raas na paindee jandee lahndee.
Dhuni, dhup tabeet na jadoo
aka! tabeeb na dhenhdee hat kai behndee.
When the sword of eternal love strikes the
beloved it makes him completely senseless. No
stich, ointement, amulet or a spell even can
relieve this pain.

CONVERSATION BETWEEN OODHO AND GOPIKAS

Radhika Says:-

Birha tab aaiya-ke mohi grass-ai
teh ke grass-ey na jee-o mar ho-n.
Dasam Granth P-379
I neither live nor die separated as I am from lord Krishna

Gopikas lament that the shadow of separation

neither allows them to live nor die.

Na kachhu sudhi mo tann mai reh hai,
Dharani par hwai bisudhi jhar ho-n,
Teh te ham ko birtha keahiy-ai,
keh bhant so Dhiraj hau-n ddher ho-n,
Dasamgranth P-37 9
My body becomes senseless and I fall upon the
ground in senseless state. So please do not ask
us any thing more. Better you leave this place.

Again oodho advises Gopikas, “You practice yoga”‘?
Gopikas reply, “Jogi tajah jagat, ham jagat jog Dona tajeh”

'Yogis renounce the World; however we have renounced both the World and the yog,'

Jogi laave chhaan ham chaar hu-n ke matt hai-n

'Yogis put ash on their body, Where as we have become a lump of dust'

Jogi kanni mandra, hum bhushan banaei rakhai.

Again, 'yogis Wear ear rings Whereas We have adorned ourselves with all the ornaments.'

Hamare sir kes aur jogi sir jut hai

'We have unshorn hair on our head, Whereas the jogis have matted hair.'

Jogi beydhey kann ham heeay-ai bedhe kahn.

'Jogis pierce their ears, Whereas our heart has been pierced by kahn-krishna.'

Jogi rate-n nath ham krishen naam rutt hai

j'Jogi’s mutter ‘Nath’, Where as We mutter the name of lord Krishna'

Jaan ke ajaan oodho Siam hu-n so kahiy-0 jaa-e,
Jog kee jugat se viyogi kiya ghat hai-n

'Oh Oodho you know how we suffer, but you prefer to ignore it. We Wish lord Krishna were here to hear our tale of Woe. The condition of sufferers of his separation is no less Worse than those of the yogi's.

HANUMAAN JI

Hanumaan ji went to Lanka to locate Sita. Un his return, Ram Chandra ji asked him-

"Could you locate and see sita"?

Hanumaan ji, "Yes my lord, she is very much in Lanka and is Without a blot."

She is Without any accusation, she is undefiled; she is a chaste Woman; she does not look at any body else than Rama. Guru ji also says.

Jay kar dooja daykh-day jan nanak kadh dichani.
P-1368
If they gaze upon something else, 0 servant
Nanak their eyes ought to be gouged out.

Bhai Gurdas Also states :--

Gursikh hoi aan Dayv seyuv tayv gahai,
Sahay jamm dand dhrig jeewan saansar hai.
Kabir-467
If a devout Sikh of Guru worships other gods
& goddess to assuage his addiction, what to
speak of his liberation, he even bears the
punishment of the angel of death. He is condemed
by the World.

Hai prabh lank kalank bina,
basai teh Raawan bagh ki chaaiee.

Yes my lord she resides in the garden of Ravan in Lanka. She is without any blot on her character.

Ram Chander ji, "Is she alive"

Hanuman ji, "Yes my lord she is alive only for name sake."

Ram Chander ji, "Why did she not die after separation from me."

Hanumaan ji,
"Pran basai pad Pankaj mai,
jamm aavat hai par paavat naahin"

Sir, Sitaji's body only lives in lanka. Her life and soul rest in your feet. When the demon of death goes there, he is not able to locate the soul of Sita.

GIANDASS UDASSI

Satguru Ram Singh miraculousey blessed many persons. There was one Giandass ji an udassi saint. His village was located at a distance of about five kilometers from Bhaini sahib. River Satluj was at a distance of about six kilotmeter from his village. He used to go to the river daily after midnight for bath. There after he used to meditate on 'Oang-s0hang5'. Satguru Ram Singh ji appeared at his place and said, "This is not the era to meditate on these words. The present era demands meditation on the words evolved by Guru Nanak". In this context the Gurbani states :-

Jug Jug aapo aapnaa dharm hai
Sodh daykhhu bayd puraanaa.
P-797

Each and every age has its own essence of

dharma, study the Vedas and the puraanas, and see this as true.

Satguru ji blessed him with Gurmantar and came back to Bhaini Sahib. Gian Dass became highly sentimental and came to Bhaini Sahib. He first went to the stable and asked the attendents to show him the horse of Satguru Ram Singh ji. As he saw the white horse, he became all the more emotional. He bowed before the horse and then went to Satguru ji, seeing satguru ji, he recognised Him, touched His feet and became a devotee.

BHAI DEEWAN SINGH

There was one Bhai Deewan Singh of Khanna. He Was from the Mehra community. He had only one eye. I Went to his residence along with some persons. He had a cow, tall and healthy like bulloks. During its first calf bearing the milk yield of this cow was about twenty four kilograms. The Sikhs who accompanied me, thought that such a cow should be at Bhaini Sahib, but none expressed the desire openly. Afterwards the calf of the cow died. When Deewan Singh came to know the wish of the Sikhs, he felt sorry and reached Bhaini Sahib with the cow. He wept bitterlly and asked them as to why did they not tell him earlier. He narrated his experience and said, “O, dear, why did you not express your feeling earlier. O, dear, I was smoking hukka when Satguru Ram Singh ji appeared before me and said that his name was Ram singh. He asked me to come to Bhaini Sahib and meet him. He blessed me with Gurmantar as well. What to talk of this cow, all my belongings belong to the Guru”.

BHAI RAI SINGH

Thus Satguru Ram Singh blessed many, he wished. Bhai Rai Singh also says that Satguru ji gave him darshan at Amritsar and then went back to Bhaini Sahib,

Goku! gopi diyo dikhali.
aa-ey jiw Mathura banwali.

Exactly as lord Krishna showed his glimpse to gopikaas at gokul, played with them and then came back to Mathura.

Bhet dhari tab binti thani.

Bhai Rai Singh made his offerings to Satguru ji in humility. The offering to be made is also important. The question is not of more or less. Bhai Gurdas ji has said in this respect as below.

Bhaavanee bhagat bhaai kaudi agar bhag raakhai,
Taahi gur sarab nidhan daan dayt hai.
Kabir-III
He who makes an offering of even a shell before the Guru with loving worship and faith, the true Guru blesses him with countless treasures of the invaluable Naam.

Thus Bhai Rai Singh fell at the feet of Satguru ji.

JIOON SINGH

I am reminded of an incident about Bhai Jioon Singh Ji. It happened at Philoke in district Gujranwala. His marriage with the sister of Seth Gurmukh Singh was solomonised there. In a stage of trance he got up and said, "I am receiving divine order to confess my guilt".

In the second round he became normal and went back to his seat. This happens because none can have

control on the stage of trance. He did not confess his guilt in normal stage, due to the fear of public modesty. After some time he again came in stage of trance. He then publically expressed his guilt and Sought benevolance of sadh sangat. Now a days we avoid standing in Sadh Sangat due to some sense of pride.

PASSION OF LOVE

It is the ardent passion of devotinal love for the Lord, that makes the devotee unable to bear his separation. However love too is of different types. The love of mortal world is false. Some one loves beauty. Some one loves wealth. If a man gathers wealth, he weeps when it is lost.

During partition of the country people, who lost all their belongings in West Punjab, suffered a lot. They under went extreme agony as some one lost wealth; some one lost wife; some one lost agricultural land. Those who were big land lords lost lakhs of Rupees. They now heave a sigh and lament. If some body got a good wife, he wept when she died. If he got a son, he wept when he died. If he got a good horse he wept on its death. If he acquired property, he too wept on its loss. Now a days even the erst while rajas are in bad shape. I had met the ex-raja of Suket. He said that he was now not in the same state as it used to be earlier, all these are perishable. However there is only one thing for which a man has never to lament.

Gurbani states :-
Gurmukh sachee aaskee jit pareetam sachaa paa-ee.ai
An din raheh anand Naanak sahj samaa ee ai

P 1422
The love of the Gurmukh IS true through it the
in bliss, O, Nanak, immmersed in peace and poise.

With true love, when the beloved Lord is attained then It is only tranquility pervading all around

Na hovee pachho taa-o tudh no japti-aa
P-519
One does not have to suffer regret and repentance,
when he meditates on you

One does not have to repent, if one meditates on Naam, because this is always advantageous and fruitful.

Kot laakh sarab ko raajaa.
jis hirdai naam tumaaraa.
Jaa ka-0 naam na dee-aa mayral satgur
say mar janmeh gaavaaraa.
P-10O3
One who has your Name in his heart is the king
of all the hundreds of thousands and millions
beings. Those, whom true Guru has not blessed
with your Name, are the ignorants who die and
are reborn.

LIBERATED SOUL

Gurbani States--

Dar darsan kaa pareetam hovai
Mukut baikunthay karai ki-aa
P-360
To the one who loves the lord's court and has
the blessed Vision of his darshan, of what use
is liberation or paradise?

Such persons become a liberated soul during their

life itself. Ram chander ji asked Hannuman to seek anything from Him, as he was pleased with his services.

Hanumaan ji replied, “My lord, my only demand is that when ever you incarnate your self, I must accompany you, and when you go back to your heavenly abode, I must also go with you”. Gurbani also states thus-

Ja too tuthaa kirpaa nidhan naa dooja vaykhaal.
Ayhaa paa-ee moo data-rhee nit hirdai rakhaa smaal.
P-761
when you are pleased with me, o treasure of mercy, then I do not look for any other. Please grant me this blessing, that, I may forever dwell upon you and cherish you within my heart.

SANT JAIMAL SINGH JI

Gurusikhs who contemplate on Naam and are blessed by the Guru, become liberated souls. They do not fear even death.

There lived one such a blessed soul known by the name Jaimal Singh. His elder son Sobha singh was such a person who never obeyed his father. However, his younger son BhaironSingh was a blessed person who never disobeyed his father.

Jaimal Singh was an agriculturalist by profession. In the Malwa region of punjab, the fields are three to four kilometers away from the village. Those were winter days. Jaimal Singh returned from the fields and asked his son Bhairon Singh, “Please inform all that you feel like, that I will relinquish.my body tomorrow”. He was quite hale and hearty. Though he was not in the habit of regularly eating Karrah Prashad, still he

asked Bhairo Singh, that he has desire to eat it that day.

Bhairon Singh followed the instructions of his father and informed all concerned about his will. Next day Jaimal Singh woke up as usual early in the morning. After spending a lot of time in his morning prayers, he asked, Bhairon Singh, “Please check up the time”. Bhairon Singh went out and then replied, “Dear father, the day has already dawned.”

Jaimal Singh ji said, “Then, I will not relinquish my body today”.

Bhairon Singh, “Dear father, is it all under your control”'?

Jaimal Singh ji said, “O dear son, this is the minimum achievment after having met Satguru Ram Singh ji.”

Jaimal Singh ji having abandoned his idea of relinquishing his body was sitting in the sun and combing his hair when his nearby relatives turned up.

Seeing Jaimal Singh in perfect health, they all rebuked Bhairo Singh saying, “He is an old man and not in his senses, have you too gone insane and acted irresponsibly”.

Jaimal Singh ji listened to all this and coolly said,”Next morning I will reliqunish my body, then you will all lament”.

At night he went to sleep as usual. He got up early in the morning, took his bath and sat for his prayers. After some time he bade farewell to Bhairon Singh and relinquished his body. Guru ji has detailed such a happening in Gurbani as under:-

Jaman maran na tin ka-o jo har larh laagay.

Jeevat say parvaan ho-ay har keertan jagay.
P-322
Those who are attached to the hem of the lords robe, do not suffer birth and death. Those who remain awake to the kirtan in the lord's praises, their lives are approved.

Thus the men, who follow the dictates of the Satguru, are blessed and become liberated souls. Gurbani states:

So sikh sakha bandhap hai bhaa-ee
je gur kay bhaanay vich aavai.
Aapnai bhaanai jo chala bhaa-ee
vichhurh chotaa khaavai.
P-601
He alone is a Sikh, a friend, a relative and a brother who walks in the Way of the Guru's will. One who walks according to his own will, 0 brother of destiny, suffers separation from the lord and shall be punished.

Those who follow the dictates of the Guru, always flourish, because they do not own any of the worldly belongings. They are totally dedicated to the Guru and act according to his will. However those who own belongings feel sorry if something goes wrong. Dewan Nand Lal ji describes such a situation as below.

Fidaii 0 shau va uzre makhah, aiy Goiya
Ke dar tareekat-e maa jaiy uzr khahi nest
Ghazel-9
0 Goiya, sacrifice everything on Satguru, give up putting forth excuses, as one who objects to the will of lord, has no place in our religion. Objecting to the will of Satguru is not acceptable in our religion.

THE KUKA/NAMDHAR1

I would now like to stop here as our mental state is not like the one referred above. The English were enemies of kukas. However they described a kuka as the one-who does not drink wine, does not tell lies and can never be a loyal subject of the British Empire. Une, who does not possess these three qualities, can not be called a kuka. Now let us look into our own selves. Do we tell lies? If so, then we are not kukas. If we eat others' leavings - even then we cease to be a kuka. If we are yes-men of the English, then too we do not remain kukas. The English have mal treated the sadh sangat as well as Satguru ji. The real situation as it prevailed has been written by one of our writers, in which he has well described the way the English treated us.

Alam Ji (Nidhan Singh Alam) has Written a book entitled 'Jug Paltau Satguru'. In this book the writer has cited instances with dates and fairely clarified the pitiable situation then prevalent. Thus if a kuka is loyal to the British Empire then he is neither the son of his parents nor a Sikh of Guru Ram Singh.

KRISHN JI AT THE RESIDENCE OF BIDAR

Bidar Was extremely delighted to have Krishn ji as his guest. Krishn ji Was also highly pleased with the humility and affection of Bidar. Bidar was such a poor man that he did not have even salt in his home. They cooked green herbs (saag of baathoo). Every body enjoyed it. They all spent the night praising God. Next day when Krishn ji met Duryodhan, he said to Krishn ji as to Why he did not stay with him. Kabeer ji has very brilliantly explained the entire conversation

in Gurbani as below.

Raajan ka-un tumaarai aavai
Aiso bhaa-o bidar ko daykhi-o oh gareeb mohi bhaavai
Hastee daykh bharam tay bhoolaa saree bhagvaan na janiaa
Tumro doodh bidar ko paano amrit kar mai maani-aa
Kheer samaan saag mai paa-iaa gun gaavat rain bihanee.
P-1105

O, king who Will come to you? I have received such love from Bidar, that the poor man is pleasing to me. Gazing upon your elephants, you have gone astray in doubt. You do not recognise the great Lord. I judge Bidar's Water to be like ambrosial nectar, in comparrison with your milk. I find his rough vegetables to be like rice pudding. The night passed singing the glorious A praise of the Lord.

How was the night spent? A hermit was sitting in the night in front of a large furnace, near the palace of a Raja. It was a Winter night, so the hermit was basking the heat of the furnace. Long furnaces for roasting the pady did exist in certain areas. As the furnace cooled the hermit kept on entering into it, to Warm himself. As the day dawned he came out of the furnace totally smeared with ashes of the furnace. The Raja saw the hermit from his palace and enquired as to how did he spend the night?

The hermit replied, "I spent some part of the night like you and some better than you."

The Raja was surprised by this answer. He requested him, to clarify and explain as to how it could be better than him.

The hermit replied, "So long as you and me were awake, I spent that part of the night in the praise of Almighty God, Whereas you spent the night in luxury

and sensuality. So this part of my night was better than yours. When We Went to sleep, I enjoyed as much here as you enjoyed in your bed. So this part of night was just equal to yours"

Guru ji says
Kabeer ko thakur anad binod-ee
jaat na kahoo kee maanee
P-1105
Kabeer's lord and master is joyous and blissful.
He does not care about any one's Social class

The Guru does not accept any body's social status. Bhai Gurdas also narrates the above incident in the following words :-

Aiy-aa sunniyaa bider day bolai Duryodhan hoi rukhaa.
ghar asaade chhad kai golay day ghar jaahi ke sukhaa.
bheekham dronaa karan taj sabha seegaar vaday maanukhaa.
Jhungi jaai valaaiyon sabhna day jee-a andir dhukhaa.
Hass bolai bhagwaan ji suni -ho raja hoi sanmukhaa.
Tere bhaa-0 na dis ee merai nahi-n apdaa dukhaa.
Bhaao jiweha bidar day hori day chit chaa-0 na chukhaa.
Gobind bhaa-u bhagat daa bhukhaa.
Var-I0/7

Hearing that lord Krishna stayed and ate at humble Bider's home, Duryodhan remarked sarcastically, "Leaving our grand palaces, how much happiness and comfort did you attain in the home of a servent? You gave up even the company of Bhikham, Drona and Karan, who are recoganised as great men and are adorned in all courts. We have all been anguished to find that you have lived in a hut". Then smilingly Lord Krishna asked the king to come forward and to listen carefully, "I see no love and devotion in you, personally I have no problem at all. I do

not see in you even a fraction of the love that Bidar bears in his heart”. The lord needs loving devotion and nothing else.

Krishan ji replied Duryodhan that he had no love and affection for Him. He is arrogant and his behaviour is rude. He was not the least discomforted with the rough and saltless food of Bidar or resting for the night on the ground. Krishn ji said that his concern was only with love, affection and devotion of the person.

SERVICE BY BIDAR’S WIFE

Lord Krishna went to see Duryodhan. Duryodhan thought if he greeted Krishna, people will think that he being a Raja was greeting a milk man. He became caste conscious. At the same time, if he did not greet him then too it was bad, as he might have to suffer later on. So when Krishn ji reached there, Duryodhan instead of greeting him went to the stable of elephants. Krishn ji did not like this, and he decided to go to the place of Bidar. When he reached Bidar’s residence only his wife was at home. She was then taking her bath and was absolutely naked. The moment she heared the voice of Krishn ji at the door, she got in a stage of trance, opened the door and fell upon his feet. Krishn ji gave her, his own cloth to cover herself. It is the blessing of Satguru Ram Singh ji on ladies that he made them also wear kachhera.

Bider’s wife started serving banana to Krishn ji. In her stage of trance, she peeled the banana, threw away the banana and offered its peels to Krishn ji. Krishn ji was moved by the sentiments of his devotee, so he happily kept eating the peels. In the

mean time Bider turned up. He said to his wife, "O fool, you are offering him only the peels to eat".

It is a strange situation. In the present time the wife would have rebuked her husband. These days the environments are different. The ladies must realize that the husband is like a God to the wife. If she does not follow his dictates then Guru ji says:-

Bin pir kaaman karay see gaaar
Duhchaarnee kahee -ai nit ho-ay khu -aar
P-1277
The bride who adorns herself without her husband lord, is ill mannered and vile, wasted away to ruin
Khasam visaareh tay kamjaat
P-349
Those who forget their lord and master are vile and despicable
Duhchaarnee ki- aa neesaanee-aa.
Khasmahu ghuthee-aa fireh nima-nee-aa.
P-72
What are the signs of discarded brides. They miss their husband lord, and they wander around in dishonour

Bidar's wife replied, "I am sorry sir".
Bidar ji then started serving bananas to Krishn ji.
Krishn ji said, "Bidar, it is not that tasty".

The residence of Bidar did not have beds with soft mattresses. In his hut there were the leaves of banana tree spread on the ground. He was a poor man. There was nothing there to cover upon. The Lord has not blessed the rich, capability of recognising him as Lord God, as they are proud of their richness. That is the reason He is known as friend of the poor, the supporter of the poor. It is natural that the excess of

wealth with a person makes him forget the lord. Engrossed in wealth the man even forgets the normal code of conduct. A poet had said--

Izat hurmat loke lajay-aa prem-ee Sabha taj de.
Uhna premee ki akhwanna jo izat wal bhaj- de.
Prem atey izat eh dovai rehan na ik tha-n kathe,
Jekar tha-n ik di ik maalai dooja otho-n nathe.

The lovers discard dignity, grandeur and modesty completely. How can the one who has a sense of pride be termed a lover. The love and pride do not live together. If one of them occupies a place, the other one flees from there.

BHAI GURDAS DEFAULTER OF GURU

Guru Hargobind ji deputed Bhai Jetha and Bidhi Chand to the Raja of Kanshi to tell him that there was a defaulter of the Guru in his court.

Raja said, "Who is he".

They said, "Bhai Gurdas".

The Raja was astonised to know this, as Bhai Gurdas was the Guru of the Raja of Kanshi. The Raja said, "This noble person is a saint."

Bhai Gurdas himself got up and admitted, "Yes, I am the defaulter of the Guru".

Guru Hargobind ji had ordered that the hands of Bhai Gurdas be tied at the back, and two persons should catch hold of him by his beared at either side and bring him before Him. Bhai Gurdas ji honoured the order of the Guru. He volunteered himself for tying his hands at the back, allowed the Sikhs to catch him by his beared on either side, and accompanied them. As he was the Guru of the Raja, a number of

persons accompanied him for some distance. The public then requested the Sikhs to kindly untie the hands of Bhai Gurdas on the way. They could do so there. The hands of Bhai Gurdas were then untied, but when he was brought before the Guru, it was in the same way as ordered by the Guru.

This happened with a person of the status of Bhai Gurdas whose scriptures show the path of Gurusikhi. Now a days standing before sadh sangat is felt like a sin, and we start envying others. Infact, it is the individuals own responsibility to confess his guilt in sadh sangat and seek pardon. None else is concerned with it. In earlier days if some one pointed out any body's faults and asked him to seek pardon, he used to feel obliged to him, for his guidence. However now a days the situation is entirely different.~A person, who points out any body's faults, becomes enemy for life.

Bhai Gurdass obeyed the order of Guru Hargobind ji and always came to him with his hands tied at the back. The Guru on the other hand is playful.

Chojee mayray govindaa chojee maray pi-aari-aa
Har prabh mayraa chojee jee-o
P-174
Playful is my lord of universe. Playfull is my
beloved. My Lord God is wondrous and playful.

The Guru enacted a drama, but for what? This was only to make Bhai Gurdas a perfact Sikh. Guru Hargobind ji asked Bhai Gurdas to recite his earlier composition:

Je gur sangh vartda Sikh sidak na har-ai
vaar-35/20
If the Guru enacts a sham the Sikh should not

loose his faith in him.

Bhai Gurdas with tears in his eyes and folded hands, corrected his above verse and stated the following new one

Jay maa-0 putai viss day tis my kiso piaaraa.
Jay ghar bhann-ai pahr-00 kaun rakhan haaraa.
Bayarhaa dab-ai paatni kiu paar outaaraa.
Aagoo lai ujharhi pavay kis karai pukaaraa.
Jay kar khaytai khaai vaarh ko lahai na saaraa.
Jay gur bharim-aaay sang kar-i kiya Sikh vichaaraa.
vaar-35/22

If a mother administers poison to her son, then to whom else that son could be more dear. If the watchman himself breaks open the house, then who else could be a protector. If the boatman himself makes the boat sink, how one could get across. If the leader himself makes the people go astray, who else could be called for help. If the hedge starts eating the crops then who else will take care of the fields. If the Guru himself deludes a Sikh through a sham, what a poor Sikh could do.

The pride of Bhai Gurdas who earlier said ‘If the Guru performs a sham, the Sikh should not give up his forbearance’ was shattered. Satguru ji embraced him and ordered that who so ever would read his scripturs, would become a true Sikh.

Leaving it here, further narration of Satguru Bilas will be taken up tomorrow. I have now a few important requests to make.

(i) The first important matter is regarding paaths (reading scriptures) for which small parts have been

distributed to all of you. Satguru Ram Singh ji has appeared in the dreams of many of you, and told that the paaths are not being completed. If some body is unable to complete his portion he should return the same to us. Guru Gobind Singh had prophecied that when 2.5 lakh paaths would be completed then only Satguru Ram Singh would reappear. Sant Kesar Singh ji of Chawinda and Guru Hari Singh ji often said that hundred curses would fall upon the one who said that Satguru Ram Singh would not reappear. So I request that any body who is not able to complete his paath may return to us without any hesitation. We would not put any blame on him. However if they do not do it, then they only would be responsible for non completion of paaths in time. They should not feel Shy in sadh sangat. One should feel ashamed only when one goes to a court of law or some such place. Here even your bad luck is converted into good fortune. So please do not hesitate to tell the truth here.

(ii) Second point is that today so many persons including Seth Dial Singh came to me to plead for Seth Narain Singh. I have permitted them to arrange the marriage of Seth Narain Singh's daughter here in Sadh Sangat. I have violated the rules for which I apologise from sadh sangat. Narain Singh does not want to appear in Sadh Sangat and seek pardon. He may enjoy at his home. I have agreed only for the marriage of his daughter, on the request of a number of persons. This is certainly a violation, so I have sought apology from sadh sangat. If you so desire, I can stand up and seek apology with folded hands. Narain Singh does not want to seek pardon. Since I have broken the rule, I too deserve to be punished.

Narain Singh would not be pardoned till he appears personally in Sadh Sangat. He would not be pardond In any other way. Some people say that he is ready to come to me at my residence. I can not undermine the principals of Satguru Ram Singh. If he wants to be pardoned he will have to appear before sadh sangat.

(iii) Further whenever I come here you ask me to stay here for some more days. All these days you have been listening to my talk. Today some persons might have been sitting here only to know about the punishment to Narain Singh. We remain eager to know about the punishment to some body. No body tries to accompany a defaulter for seeking pardon of Sadh Sangat. People take so much interest in schism, causing divisions.

(iv) I will request all of you to settle your disputes in sadh sangat. None should go to the court of law. If certain persons still have grieviences they should tell us, so that we can help them resolve their problems.

(V) Another important matter is that after the ardas many of you slip away. You do not remain here for Nit Name i.e contemplation on Naam for one hour even in my presence. I wonder, you may not be doing it at all afterwards. I told you the other day the order of Satguru ji that those who would not meditate for one hour would suffer distress. This is all upto you. You know better if any body does it then it is to his advantage and if some body does not do it, then he alone is responsible for the consequences. s

The saints sent Balmeek to enquire from his family, if any of them would be helpful to him when he meets

with the destiny. Bhai Gurdas says-

Korhamarhaa chaou khameeai koi na Baylee karaday jhaarhaa
Var 10-I9
None of the family members for whom he was committing all sorts of sins agreed to share responsibility.
Pachhotaavaa naa milai jab chookaigee saree
P-725
Nothing comes from repentence, when the game is already finished.

(vi) This is precious human life. To live this human birth successfully you must contemplate on Naam. A Namdhari must live according to tenets of belief of Namdharis. If you give up the Namdhari code of conduct, then remember that Guru Gobind Singh ji has said.-

Rahat piaaree mujh ko, Sikh piara naahin.
I adore only the specified code of conduct for a sikh. I do not like a sikh who does not follow the specified code of conduct.

He is concerned only with the one who strictly follows the specified code of conduct. He loves only the one who follows his orders. He is not the least bothered about the one who does not follow him strictly. Now this is all upto you to decide as to which way you would like to go. The one, who loves Sadh Sangat, should adopt its ways of living. The one who likes his ownself may go his own way. Those who want to be part of sadh sangat, they should meditate on Naam. It is only the Naam which can wash away your sins and malice. Nothing else can do it.

Notes

This updesh was delivered by Satguru Paratap Singh ji at Bangkok on 1-12-1948.

Bebe is a reverend way of addressing elderly ladies in punjab. When the elders address a girl then they address her as Bibi.

From here the narration of the incident with Bhai Rai Singh, starts on the basis of Satguru Bilas Written by Sant Dhian Singh. The first part of this narration was in the last updesh.

Satguru ji here cites some specific cases Where the devotees suffered the separation of the Lord.

The ancient Gurmantar.

Updesh-4

This sermon was based on Satguru Bilas written by Sant Dhian Singh. He started every chapter with sequential eulogization of one of the Sikh Gurus. This being the fourth chapter, he started it with the praise of third Sikh Guru Amardass ji. In the first chapter he praised the primeval Lord, in the second he praised Guru Nanak dev ji, in the third chapter he praised Guru Angad ji. Thus he started this fourth chapter with the praise of Guru Amardass ji.

HE IS LIMITLESS

Devat hai sukh karat hai dukh,

The Satguru provided relief to all the human beings and mitigated their agony and distress.

Bhookh mitai jan jo darsaave.

He satisfied the appetite of those, Who were fortunate to have His darshan.

Paalat hai rip gaalat hai,

He nourished his disciples. He fostered up the Saints, and destroyed the enemies. He granted eternal truth, clemency, contentment and righteousness to those who sought his benevolence. He as well vanquished their enemies like lust, greed, anger, vanity and pride.

Dip maalat hai Nar jo sernaavai.

The one who came for the darshan of Guru Amardass ji, got enlightened.

Kareerat hai jag dai sakh ko,

He enacted various acts in the World to provide

comforts and satisfaction to the people.

Mag paachan ko thug kai halsaavai.

Any person who meditated on Guru got all the comforts of the world. He conquered the five enemies i.e.lust, greed, anger, vanity, and pride Within him and achieved eternal happiness.

Chaahi nahi-n parwaahi nahin,

After meeting the Guru no other desire remained unfulfilled. The Gursikh then did not care for any body else. Gurbani also stated thus:-

Taryo jan ho-ay so-ay kat dolai teen bhavan par chhajaa.
Haath pasaar sakai ko jan ka-o bol Sakai na andajaa.
Kabeerji-P-856
How can your humble servant Waver ? You spread your shadow over the three Worlds. Who can raise his hand against your humble servant? No one can describe the lord's expanse.
Chaahi nahi-n parwaahi nahin
Nar naahe jo deen sadaa jass gaavai.

I have deep reverence for those who met the one, who was the lord of all, the Satguru; Sant Dhian Singh the Writer, felt himself, a humble servant of such persons. He always sang their praises.

Tarai sur; tarai pun tarai gur ko jass vai
Jur ke gur naet kahai hai.

Sant ji stated that all the three deities, Brahma, Vishno, Shiv and the three Worlds -the earth -the sky-nether world; all jointly praised the third Guru, Guru Amardas, and said that he was limitless and unfathomable.

Net Net kathant Beda
M5,-P-1359

The Word net meant- not this much. The infinite Lord Was not this much only. He Was greater than the greatest. Vedas also stated Him as-Annu aniaan ie He Was finer than an atom even, and He was Mehto mahiaan, He was as well greater than the greatest.

Guru Gobind Singh ji has also stated in raag Bilawal in shabad hazaaare as below:-

Soochham te soochham kar cheene
Bridhan bridh bataa-ai
Dasam Granth P-711

Sooohham te sooohham kar cheene-Annu Aniaan;
Bridhan bridh bataa-ai-Mehto mahiaan
ie the lord Was finer than an atom and greater than the greatest.

Ga-i rahe nit dhiaa-i mhe,

All the three deities were continuously praising the Satguru. They remembered Him daily.

Thit [aa-i so brit na bhet lahai hai.

They all concentrated on the memory of Satguru, they all meditated on Him, but-na bhet lahai hai-could not know his mystry, could not understand Him. None could know anything about Him. He was infinite, limit less and unfathomable, Guru Gobind singh ji stated:

Beant Beant Beant ko karant path pekhiyai
Dasam Granth P-27

Infinite people were seen reciting the unfathomable. None could know anything about the limitless lord Almightly.

Sabh Sant anant kahe jehe ko,

All the saints also said, that the lord was infinite and limitless.

Mam jant beant so det rake hai.

Satguru blessed numerous humble and poor disciples and fulfilled their requirements. No body could count the persons to whome he gave everything they needed.

Deen dayal amar guru,

He was kind to the poor and the humble, the Satguru was A-mar, he would not die.

Naa oh marai na hovai sog
P-349
He does not die, there is no reason to mourn

He-Guru Amardas, was not susceptible to death.

Pag dhiaan mrigind so het gah-ai hai.

Sant Dhian singh ji stated that I have grasped the feet of Guru Amardas ji with love and affection, because by grasping the feet of the Guru-

Gur charan sarayvat dukh ga-i-aaha
P-1183
Dwelling at the Guru's feet, pain and suffering
Vanish.

Once you grasped the feet of the Guru, then there was nothing else which could obstruct your way. Dewan Nand Lal ji went still further to state:-

Khaak raahish tootiyaa-I chashmi mast

I would like to use the dust of his feet as
collyrium for my eye-why ?
Aabroo afzaa-i har shaho gada sat

Gaza!-2
Because the dust of the feet of the Satguru, adds to one's honour.

Even if a king took, the dust of the feet of the Guru, his honour shall also increase. By grasping the feet of Satguru, the sins committed earlier are washed away. He has thus smoothened his journey to the next world. If a poor man could get the dust of the feet

of the lord of universe he is sure to become prosperous. Namdev ji stated this fact as under:-

Mayrai maathai laagee lay dhoor gobind charnan kee,
Sur nar mun jan tinhoo tay door
P-694

I have applied to my forhead the dust of the feet of the lord of universe. This is something which is beyond from the gods, mortal men and silent sages.

THE PRAYER OF THE WRITER

Beintee hai mari sabh singh suno soree,

Sant ji says, all the sadh sangat and saints may kindly listen to my request.

Jan deen karjori nimar bhaav so sunnai hai.

With due humility and modesty I, the poor servant of the Satguru, offer my salutations to Him on His feet and then state with modest feeling.

Sono man laa-i, aad bande daas paa-i
Tuv bighna nasaa-i,Panna gun prabh gaai hai.

The readers may kindly listen attentively-May Guru Amardaass ji bless me, remove all the obstacles in

the Way, so that I could state the reminiscences of the Guru.

Keejee-ai sahaah -i sabh Sant sukh daa-i,
Jass ram mrig gai jatha mat so alaa-i hai.

O saints, please do help me in this noble cause. I am beginning to state the stories about Satguru Ram Singh ji; May all the saints and spiritual personalities bless me so that my immature and childish intellect, be able to state the stories about Satguru ji correctly.

Deejee-ai sumat aaa binasee-ai kumar mohi

Kindly destroy my base intellect, so that good sense may prevail.Gurbani also states:-

Saa budh deejai jit visrahi naahee
Saa mat deejai jit tudh dhiaa-ee
M.5,P-100
Give me that state of mind by which I may not
forget you. Give me that understanding, by which
I may meditate on you

Chit hit nit tan nar suflai hai

My heart be filled with love and affection, my human life may be successful by stating reminiscences of Satguru ji

More budh tutchh aahi jaanat naa kachha aahi

My intellect is Worthless. It does not understand anything. Only the blessed intellectuals say, that their intellect is low and does not understand any thing. Contrary to this ordinary persons always keep on boasting. Kabeer ji states :-

Kahaa nar garbas thoree baat
Man das naaj takaa chaar gaan-thee aido taidhou jaat.
Bahut partap gaa-n-o sa-0 paa-ay du-ay lakh takaa baraat.

Divas chaar kee karahu saahi-bee jaisay ban har paat.
Naa ko-oo lai aa-i-o ih dhan naa ko-oo lai jaat.
Raavan hoon tay a-dhak chhatar pat khin meh ga-ay bilaat.
Har kay sant sadaa thir poojahu jo har naam japaat.
Jin ka-0 kirpaa karat hai gobid tay sat sang milaat.
Maat pita banitaa sut sampat ant na chalat sangaat.
Kahet kabeer raam bhaj ba-uray janam akaarath jaat.
P-1251

O mortal why are you proud of small things '? With a few pounds of grain and a few coins in your pocket, you are totally puffed up with pride. With great pomp and ceremony, you control a hundred villages, with an income of hundreds of thousand rupees. The power you exert will last for only a few days, like the green leaves of the forest. No one has brought this wealth with him, and no one will take it with him when he goes. Emperors even greater than Ravan passed away in an instant.The lords saints are steady and stable forever; they worship and adore Him, and chant the Lord'o name. those who are mercifully, blessed by the lord of the Universe, join the Sadhsangat, the true congregation. Mother, father spouse, children and wealth will not go along with you in the end. Says kabeer, meditate and dwell on the Lord; O mad man, your life is being uselessely wasted away.

ALL ARE PERISHABLE

A poet had said,

Badhe badhe raja ja ke [aakh nau nagaara baaje,
Jan-ke rath pahee-an sau saloon sindhu khaate hai

Such mighty kings under whose command nine lakh drums sounded together and with the wheels

of whose chariots seven continents got created have perished.

Guru Gobind Singh ji also stated the same fact as under:-

Bali prithi -ang mandhata maheepa-ng.
Jinai rath chakaran kee -ai sat deepa-ng.
Dasam Granth P-43

The mighty kings like Prithu, Mandhata, who also flourished and carved seven continents by the wheels of their chariots.

Sabhai bandh ke kaal jey -ali chalaa-e
Dasam Granth P-41

All have perished by the death.

Sant Gulab Singh ji too has stated this as follows :-

Jinke rath nem daraaran ne sat saagar hai ab-lau jag mah-i
Jin chaanp ke goshan ke ba! te sabh sail batore dhare dhar mah-i
Sur raj darai jin ke ba! te jamm maj jitei jih -ke jag mahai
Man tejag bheetar naahin rahe ab aur rake kaho kojag mahai

He says that with the wheels of whose chariots the seven oceans got created, which could be seen even now; and those who lifted mountains scattered here and there with the end of their bow and arranged those at one place; and whome the king Indra feared and the demon of death had been over powered by king Ravna, even such mighty kings, do not exist today. Then who else can survive.

Kot jug aarja - Such mighty kings had very long life extending upto a million years. Now a days we are not able to complete even hundered years. Most of the persons die at the age of 50-60 years.

Kate gaj bal jaa ko - who had the strength equivalent

to a million elephants.

Ja ke aik hi dhanush so vairee sabh daate hai-
Such mighty kings were capable of punishing
their enemies with only one arrow.
Te-00 mirtak bhaeai
Vaaka naam hu na lair ko-u kahun
kahun smriti ar prananan mein aate hain
They have all died. No one remembers them.
They could only be read in Vedas and purands.
Tum jo kahat ho mahipat mahi pat,
terai jaise geedh- ee baawa ket-ai ka! kat-
You are unnecessarily boasting of your earthly
achievements. The demon of death has annihilated
numerous like you.

Guru Gobind Singh ji futher narrated that, what to talk about the worldly kings even the deities of heaven had been coming and going. He narrated in his bani that

Ek shiv bha-ey ga-ay, ek pher bha-ey
Ram chander krishan ke avatar bhee anek hai.
Brahma or Bishanu keytey beyd aou p1u‘aan keytey simrat
samoohan key huey huey bitaiey hai.
Mondi mudar kete asuwani kumar kete,
Ansa avatar kete kaal bas bhai-hai.
Pir auo pakmbar kete ganey na parat etey,
Bhoom hi te hoi kai pher bhoom hi milai hai.
Dasam Granth P-18
There was one Shiva, who passed away and
another came into being, there are numerous .
incarnations of Ram Chandra and Krishna. There
are many Brahmas and Vishnus, They may have
been authors of Vedas and Puranas, but they all
have come and gone. There have been numerous
mandarachals. Many Muslim preceptors (pirs)

and prophets, who cannot be counted, were born out of the earth, and ultimately merged in earth. This is what happened to those who felt proud of their attainments. All such persons who are proud of themselvs are annihilated.

One day Guru Gobind Singh was sitting at Anandpur Sahib with some of the Sikhs. All of a sudden He questioned the gathering, “can any body name the king during the period of Kabeer”? People gave different but wrong answers. Guru ji then remarked, see, Kabeer was a poor weaver. Ask any body, he would say, "yes kabeer was a saint," but none could name the king of that time. This was all due to the glory of the name of the lord.

Kot laakh sarah ko raja, jis hirdai naam tumaara.
Jaa ko naam na dee-aa marayai satguru
say mar janmeh gaavaaraa.
P-1003
One who has your name in his heart is the king of all the hundred of thousands and millions beings. Those whom my true Guru has not blessed with His name, die and are reborn.

THE HUMILITY OF WRITER

Sant Dhian singh with all humilty says that he had little intellect. I had learnt the recitation of Aad and Dasam Granth sahib from sant Dhian Singh ji. He was extremelly intelligent person. Not only this he was extremelly modest as well.'

Ta-oo laage prem hem paras banaa-e-hai.

Although my intellect is not worth, still the love of Satguru can change it altogether, the same way as the contact with touch stone converts iron into gold.

So I request the saints and other spiritual personal to bless me with the love and devotion of the Guru, so that good sense may prevail upon me.

Mero man oar je manoor sam aahi ahhohi.
Guru jass sangat se rang ko phil"-i hai.

My mind is uneducated and is like the iron, but if the glory of the Guru blesses me, then it can change my intellect and turn it into gold'.

Kirpa nidhan gur sukh hoo ki khaan sant.
Dhian singh jant kat baar bande ghaai hai.

Satguru is the treasure of kindness and the saints are like the mine of comforts. Dhian singh ji says, "I humbly bow before the saints and the Satguru a million times and seek their blessings." Tulsidass ji states :-

Barnau sant asajan charna.

"I salute both the foes and friends alike," Why?

Ik milat daaran dukh dehi,

Because one ie the foes when meet, give maximum agony and distress,

Ik bichhrat praan har leh-ee c

The other ie the friends, when they part and go away from you, take away your life as well. thus both are a source of great agony and dismay, so I salute both of them alike.

ASSIGNMENT OF RAI SINGH

Guru Ram Singh har sangat samuh val;
Taa ko jas suno nar nari samudaa-e hai.

Satguru Ram Singh was the incarnation of Almighty

lord and his sadh sangat enjoyed his blessings. All the men & women may please listen to the glory of the Satguru.

Iss hidh bhaini sahib mahi,
Lage rehan Sikh gur kai paahi,

Thus, Bhai Rai Singh Ji came to Bhaini Sahib, had glimpse of Satguru ji and got blessed with Gurmanter of Satguru. He saw that the Sikhs were in regular service of the Guru.

Trio-dass sikh Rai Singh Samet.
Thhey tab gur dhig mukti heyt.

Then, there were only thirteen Sikhs with Satguru j i, including Rai Singh. They were there for achieving salvation so that they were freed from the cycle of birth and death.

Ik din satguru vaak alaaiyo
Rai singh ko paas bulaayo.

One day satguru ji called for Rai Singh

Kahiyo jaahu sri abchal nagari.
Dash-mesh-war ki reetee sagree.

Satguru ji ordered him to go to Hazoor Sahib, Nanderh in south, and bring back the total religious routine prevalent there.

Kuchh ok roj reh kai" teh bhai,

Satguru Ram Singh ji said to Bhai Rai Singh "Please stay there for a few days".

Likh Liaavahu reetee samudaai

You stay there for a few days because no one can know the details in a day or two. During my two short

stays, I could not understand the total routine. How were the gurpurabs celebrated? How the procession of Guru ji was taken out.‘? How the horses were decorated? All such routine could not be known in a few days. So Satguru Ram Singh ji desired Rai Singh to stay there for some time and note down everything.

THE MARYADA OF HAZOOR SAHIB

The religious routine of Guru Gobind Singh ji, prevalent at Hazoor Sahib had specific importance. I have been to Hazoor Sahib twice. Each time I stayed there for a night. Seth Dial Singh ji was also with me. I was fortunate to serve the Sadh Sangat with langar also. The service of Sadh Sangat can only be done, if the Satguru wills it so. Without his blessings no body can do this.

The religious routine at Hazoor Sahib is that after the evening recitation of Rehras, ardas is performed. There after, all present there greet each other by touching each other's feet. This is done right at the dais.

At Hazoor Sahib, in the main Darbar Hall of Guru ji, there is a room besides it. In front of this room five Granth Sahib's Three of Adi and two of Dasam, are installed. Around this is the circumambulation (pari karma).

This was designed by S. Lehna singh majeethia. If you go there, you will find the main complex situated about eighteen steps above the ground level. The Amritsar temple was designed and built by Guru ji. There was nothing else equal to it. There was however a problem,

that when the Granth Sahib was installed, and the Ragis were performing kirtan, then there was no space left for the people to perform circumambulation. S. Lehna Singh had realized the problem at Amritsar. So with the blessings of Satguru ji, good sense prevailed upon him, and he modified the design of Hazoor Sahib suitably. He could just completethe right side only, when Maharaja Ranj it singh died. Sardar ji left the work in between and came back.

DETERIORATIGN OF SIKHISM

Satguru Ram Singh ji had decided to send Bhai Rai Singh to Hazoor Sahib, because in Punjab the People had totally deviated from the path of Guru Gobind Singh ji. Giani Gian singh ji had narrated the situation prevelant in Punjab in those days, in his opus, panth prakash.

Jaag jin ke baderai bani parhte sawerey,
Tin hi ke naati dhoop deep ki Kaha bikhyatee

The ancestors of whom used to wake up early morning and read Gurbani, their grand children did not bother even for burning incense in the room. Also-key-ee baar paarai-many have started tying up their beards after dividing it in two parts; and many pick up white hair with pincers.

Ochai naak nochai mochnene lai, koi khoehai
Lattan ko sochai na Lakhaai hai,

Many even pick up white hair from the nose with pmcers

Ko-oo darhe hi Ukhar-ai

Many shave the hair from the chin.

Haath math pai ehalaai hai - Many even pick up

hair from the forehead.

Sikhan kai poot mazboot singh naam vaare
Haa-i way kasaai rahe sikhi gaoo ghai hai

The sons of Sikhs, who were named Singh-lions, and were known to be Staunch Sikhs, were slaughtering the cow which was an emblem of Sikhism.

Nij tee-a taj kulta bibhehaaran mundiu-0 Sang ramai hai je
Yin ke sangi baad phirangee bahut namard thwai hai je.
Szngh sunhari kabje vaari tinai maskhari log karai

Such was the state of affairs; they had become so much perverted that they indulged in sodomy and prostitution. They discarded their homes and ultimately fell ill. They could not even walk properly. The people started cutting jokes on them saying see the golden handle of Singhs. In those days the handles of the swords of Sikhs used to be golden. Thus this became a normal joke for the Sikhs. They were unable to walk properly because they had to walk with their legs spread apart. This was because they had fallen adicts to bad habits and actions.

Aurai reet aurai meet aumi parteet preet.
Khaan pahraan giaan maan aurai jan kai.
Dare dastaare safe bhaare hai sambhaare achhai.
Kachhai taj ga-ei dhoti suthoo tang tan kai.

Bhai Sahib ji has described the total living style of Sikhs and said that the Sikhs had miserably deviated from the path of their religion. They gave up tying proper turbans and switched over to covering their head with a long piece of cloth with a plume at the back. I would like to mention here that the custom of keeping plume is a Muslim practice. It is un-becoming of a Hindu or a sikh to adore himself in this style.

Dhaare hai garaare tambe tehmat adhik lamhe
.line dekh sikhi gaa-oo kambe turk gann kai.

The Hindus used to wear a dhoti, instead, the Sikhs started tying a long sheet of cloth, a tehmat around their waist. This used to be too long, touching the

ground, enough to sweep even the garbage in the streets. It gave such a poor look that the very existence of Sikhi shrank with fear. This happened due to deviation from the path of Sikhi. Nobody would contemplate on Naam, nobody would read Gurbani, no body would recite Gurbani. If any body was seen reciting the Gurbani, he became a source of joke for others.

Japuji naa rehrass padhai sunai Kabhi khaas.
Aur jo parhat paas, haas tin yauo karai.
kaha mb behra hai gehra pukarai jo too.
None would ever read or listen to Gurbani and if any one did 1t, he would become a source of laughter for others, "Is your God deaf. You are shouting so loudly"'?

Thus the Gurusikh practice had almost vanished in punjab. So Satguru ji, sent Bhai Rai Singh to Hazoor Sahib. Although Satguru ji knew any thing and every thing, He was omniscient, who knew even the inner desires of every body. He could have taken his own decisions. Still he prefered sending Rai Singh to Hazoor Sahib for noting down the practices being followed there.

INSRUCTIONS TO RAI SINGH

Guru Granth ko seh arthaa-o,

Satguru ji as well ordered Rai Singh to complete one rec1tat1on_ of Guru Granth sahib with meanings at Hazoor Sahib. This was so, because Bhai Rai Singh had received proper education from teachers. Thereafter Satguru ji prohibited interpretation of Gurbani by any individual. Namdharis are not allowed to interpret Gurbani in their own words. However Rai Singh was specifically asked to complete one recitation with meanings at Hazoor Sahib.

Oohan raho bhog sabh paa-o.

You perform the (Bhog) closing ceremony of the recitation as well.

Singhan reetee nit prati jetee.
Likh liaa-0 dikho je tatee.

However please note down the entire routine of Sikhism, prevalent there.

I may state that in the Langar (community Kitchen) at Hazoor Sahib meat can not be cooked. Any body may take meat outside but it is prohibited in the Langar. The head priest of Hazoor Sahib does not even eat food from the general langar. The reason is that although only vegetarian food is served there still many persons who are otherwise meat eaters, start serving the food to people. So the high priest has a separate kitchen, where such meat-eaters are not allowed to enter. This high priest sleeps on floor and washes his hair daily.

I along with Seth Dial singh ji went to meet the head priest. During the conversation the priest stated, “Une

day I felt slightly sleepy. After waking up from a nap, I said to my self that I have not slept. So I did not take my bath again. Daily I used to handle the weapons of Guru ji safely, however on that day while doing so my finger got cut." Such strict is the code of conduct.

Tum ko jey ko bheit chadhaa-i.
Uohan ki oohan dehu laa-i.

However take care that you are going there to recite the bani. You have to narrate the anecdots of the Guru, so if you are made any offereings by the people, you should not accept any. Still if something is offered to you, you must spend all of it on congregation itself.

Kaudi-ek lavo tum nahee.
Shaadi bhi kaarvaaiyo nahee.

You should not accept even a penny there. In south people are used to multi marriages. So beware lest you get entrapped in animate and inanimate illusions.

Sabh sudh jalad liyaa-i dehu mo ko.
Kahi mohi bhoolat mat to ko.

Get me the entire information at the earliest. Do not forget whatever I have told you.

Sun kar Rai Singh sat maani.
Haath jore iw bintee thaani.

Rai Singh listened and accepted the advice. He said, “All right Sire”. Blessed is the Satguru; Blessed are his disciples who accept his order in totality. The one who accepts the advise of the Guru and adopts his way of living life is a pious man (gurumukh). The other one who does not follow the Guru’s advise, is a self willed (manmukh) Sikh. Rai Singh requested Satguru ji with folded hands,

Prabh ji jaa-0 abhi sur sara.

Dekh aavo daswe-n gurdwara.

'0 lord, I will go and get you the entire information. Thus I will be able to see the Gurdwara of Guru Gobind Singh ji as well.

Mo pai kirpa drishat prabh kariye.
Deen daas ke sir kar dhariye.

Kindly bless me with your kindness and place your hand on the head of this poor being. Gurbani says-

Taahi kahaa parvaah kaahoo kee
Jaa kai basees dhari-o gur hath
P-l405
One, upon whose head the Guru has placed his
hand-with who else should he be concerned?

Sees haath dhar kahiyo gusaa-i
Ooha-n viah karana nahin.

Satguru ji placed his hand on the head of Rai Singh, and said, "Do not get married there."

Antar na bhoolo back maray.
Jahu guru rakhwaale tere.

Do not forget my advise. Go the Guru will be your protector.'

Ko bheta vaa ki nahin lainee.
Pooja ooha-n chahiye daeni.

'Do not accept any offerings from there. That is a place where you should make offerings. One should bow head in humilty there.'

THE ONWARD JOURNEY

Sat bachan keh rai singh chalai.

Sidak waan gur ke sikh bhale.

Rai Singh said, 'As you wish, Sire', and left on his journey. He was a faithful Sikh of the Guru.

Gaadi rail na yaakka koi.
Taa din naa chaale thei koi.

In those days there were no trains. There was not even a horse-cart readily available. Till then, these facilities were non-existant.

Path kathin bheelen ko vaasa.
Sher baghele karat binaasa.

The route was very arduous and the forests were infested with savage people, tigers and wolfs. All these would kill anybody instantaneously.

Bandobast na hota ais.
Kam jaate thei dakhan des.

No suitable travelling facilities existed then. In those days people rarely went to south. If at all it was essential, the people then moved in groups of fifty or so. Nihang Sikhs staying at Hazoor Sahib, however were well prepared and moved in groups of large numbers.

No single person ever dared to go on this route. However Rai Singh, a Sikh of the Satguru, obeyed the orders of the Guru and left alone on this path.

Mil kar jaate bees pachees.
Jaa din gaye Rai mrig ees.

None moved in a group of less than twenty to twenty five during the days when Rai Singh went. None dared to move alone.

Ek bharosaa guru Charnan ko.

However he had full faith in the powers of his Guru. One should always have full faith in the power of the Guru. One must always remain engrossed on the omniscience of the Guru. Hanumaan reached lanka in search of Sita.

Sita asked him, “How could you reach here?”

Hanuman replied, “The moment I concentreted on the name of Ram and jumped over the ocean, I reached here in no time”. Those who rely on the powers of the Guru, never face problems.

Muraat gur urr mein Dhar karke.
Sander challa jaat bhai har kai.

Visualizing the the image of the Guru in the mind, the devoted Sikh of the Guru continued on his journey wrthout fear. Gurubani states--

Gur kee moorat man meh dhi-aan
P-864

Meditate on the image of the Guru within your mind

Ek purkh mili-0 sang aan.
Do-oo baaten karat bakhan. p

On the way he met another man, so both went on talking to each other.

During the time of Satguru Ram Singh ji, I was informed that, during his tours, the Sikhs accompanying Him never entered into useless talks. They either muttered the name of the lord or sang Gurbani. As individuals they muttered the name of the lord, but when two of them joined together, they recited Gurbani. On the contrary now-a-days we remain busy in chit-chat only.

I may remind you about the routine of a hermit. He must recite japu & jap, five times daily, recite Panj Granthi daily, complete five countings of the beads while muttering Naam; one counting of beads while reciting Bhagwati; read Chandi Di Vaar; read hundred pages of the Adigranth sahib. He should cook his food himself; and should not eat from any body else's house. Any body who accepted this routine, would spend the entire day in this only. The household also must complete two and half times counting the beads while muttering the name of the lord daily; read japu, jaap, Rehrass, Arti Sohela and Chandi Di Vaar. None should read lesss than these.

THE AMRIT

Now a days we find difficulty in finding suitable persons for preparing Amrit. This is the reason the Amrit, we prepare is not that effective as it used to be. Bhai Taroo Singh was confident that he had been baptised with Amrit of Guru Gobind Singh. That is why his hair could not be cut with scissors or blades. The scull could only be cut along with the hair. Now we our selves offer to some body, to cut our hair or shave the beared, then who else can protect us. We would not do this, if we have full faith in Amrit.

Guru Gobind Singh ji had added all the three ingradiants i.e. Jantar2, Mantar and Tantar in Amrit. These mystical formulas for the worship of gods add all the supernatural spiritual powers to Amrit. Jantar is something which is either written on something or rubbed. The rubbing of double edged sword in the small cauldron without handle (Bata) was jantar. Then the recitation of Gurbani by keeping the attention focused on the Bata- this is the mantar. People cast

spell on water by reciting the snake mantara. By drinking this water the adverse affect of the snake poison is removed. This is the magical power of the mantara. Now a days we do prepare Amrit but without paying proper attention. Thus we prepare only a beverage in place of Amrit. That is the reason our Amrit is not affective. May Satguru ji bless us and save us otherwise we are not worth the salt even. However, still there are some true devotees, who have full faith in Satguru. None can do any harm to them.

POWER OF NAAM

I may now state, that Laalepur is a village in district Gujranwala. It is close to village Baure, right on the main road. There lived Sant Gopal Singh ji. He is an agriculturist by profession. Both of his younger brothers are married but sant ji is a bachelor. After the partition of the country in 1947, sant ji along with 14-15 persons was waiting on the platform of Chuuharkana railway station. Just then a train carrying Muslim army men passed through the station. Seeing people waiting on the platform the soldiers in the train started firing on them with automatic weapons. All the persons on the platform were killed. But Sant Gopal Singh ji and all accompanying him were saved miraculously. This is not something which happened hundreds of years back. It is a recent happening. The name of the lord is very powerful. Whenever one contemplates on the name of the lord, it helps him. Satguru ji has said in Gurbani.

Sarab rog kaa-a- ukhad naam.
P-274
The name of the lord is the panacia, the remedy of all ills.

We always boast that Gurbani has come from our Gurus. However we do not follow it. We readily give anything that our child asks, but we do not have any faith in the truth of Gurbani. Somebody comes to me for his ill health. I ask him to contemplate on naam.

He says, “sir I feel severe pain”.

If somebody just tells him-'go and eat this little ash,' he would accept this happily. Even if somebody says-'go and eat karhu,' he would happily do this. However we have no reliance on Naam, we have no faith in Gurbani. Guru ji stresses further the power of Gurbani as follows:-

Othai hath na aprhai kook na sunee-ai pukaar.
Othai satgur baylee hovai kadh la-ay antee vaar.
P-l28l
No one’s hand can reach there; no one will hear any one's cries. The true Guru will be your best friend there; at the very last instant he will save you.

There is no remedy to evil thinking of the people. If I tell anybody to contemplate on Naam; or arrange countinuous round the clock, recitation of the Gurbani (Akhand-path) or read Gurbani- people hesitate to do this. Kabeer ji says in this respect:-

Kabeer kaam paray har simree-ai aisa simrahu nit.
Amraa pur baasaa karahu har ga-i-aa bahorai bit.
P-1373
Kabeer, you remember the lord in meditation only when the need arises. You should remember him all the time. Should you dwell in the city of immortality, the lord shall restore the wealth you lost.

We are unable to follow all these instructions. However those who follow these faithfully and

contemplate on Naam, they never suffer any loss, none can do them even the slightest harm.

PASSING THROUGH JUNGLE

Bhai Rai Singh has thus been joined by a man who Was a bad companion? (kusangi). A person Who keeps company with holy congregation is called a satsangi. About such persons the Gurbani states :-

Sat sangat kaisee jaanee-ai
Jithai ayko naam vakhaanee -ai.
Eko naam hukam hai nanak satgur dee-aa bujha-ay jee-o.
P-72
How is the society of the saints to be known?
There, the Naam of the one lord is chanted. The
one name is the lords command; O, nanak, the
true Guru has given me this understanding.

Do saai jojan paindaa ehooran

Gurdwara Hazoor Sahib was approximately l500 miles ie 1000 kose or 240 jojan, from Sri Bhaini Sahib. Rai Singh covered this distance very quickly, because he had been blessed by the Guru. I stated a few days earlier also that the blessing of the Guru, had great importance. With this anybody could complete any gigantic task in no time.

Jangle mahi maahi teh aa-io.

On the Way after covering about 80% of the distance, Rai Singh had to cross through a thick forest.

Koi milaa tis inai sunaaiyo.

Someone met them on the Way. He Warned them about the dense forest ahead and also about the presence of a tiger in it.

Is ban main hai kehar bhari.
Gorey taahi kare-n rakeh waari.

There is a very big and ferocious tiger in this forest. The English have constructed a police post on the Way, for the travellers to stay there safely.

Aaiee tum ko mat najeeke.
Chaukee par rehna tum neek-e.

The night is approaching fast. You better spend the night there in the police post. It would be safe as police men were keeping watch & ward. The tiger was very ferocious there. Ensure that you spend the night in the police post only.

Dona jab aisee sun pai-ee.
Saathi si-0 bhaakhi -0 mrig rai.
Ab bhai-ee mat parhi so mhi -ai.

Both of them listned to the advise of the third man. Bhai Rai Singh said to his companion, "the night having fallan, let us sleep."

Chouki beech tah-ai sukh paaeeai.
Kehar bhaari hai is jaai.
Soiy paray [ai-hai mat ghaa-i.

We should go to the police post. It would be more comfortable and safe.As the tiger was very ferocious, ll mlght kill us during sleep.

Sathi kaha suno mrig rai.
Main eh lakhee Zheek man bhaai.

The companion said, "listen to me Rai Singh, I have fully understood every thing--

Kaehha-n vale hone daraakal.
Sun dikh kai bhai hone viakul.

I have now understood that the persons wearing kachehre are very timid and so are you. They just listen something and get frightened and impaitent."

Aisai sukhan kahai- mat moorha.
Sri prabh ki gati jaanat murha.

The foolish person uttered all this loose talk to the Gursikh. Rai singh considered in his mind that this fool did not know the powers of the Guru.

Singheh oj singh se ziaadaa.
Chale jo dasam guru maryaada.

Guru Gobind Singh has said that his Sikhs were more powerful than the lion when they follow the code of conduct prescribed by the Guru.

Pooran jote jagai ghat main.
Tab khalas taahi nakhaalis jaan-ai.
Dasamgranth P-712
He is the true khalsa (sikh) whose soul is enlightened within, by the presence of the Almighty lord.

GURSIKHI

We are Sikhs for namesake only. We tie turbans and adorn our selves with a rosery of wool, however the one who becomes a Sikh in totality would not have to fear anybody. None would be able to harm him at all.

Moorakh hoo-n ko saar na Sikhi.
Sikhi aahi teg badh tikhee.

The fool does not know anything about Sikhi, it is very sharp like the blade of a sword. Guru Amardas ji has written about Sikhi in_Anand Sahib :-

Khanni-ahu tikhee vaalahu nikee

Ayt maarag jaanaa
P-918
The path they take is sharper than a two edged
sword and finer than a hair

Tikhee je naiy-nan se pikhi.

I have seen with my own eyes, that The sikhi is too sharp. I can not even describe its sharpness; Bhai Gurdas states:-

Gursikhi baar-eek hai khande dhaar gali atee bheeree
Othai tikai na bhun hanna cha] na Sakai upar keeree
vaarl I/5
Gursikhi is sharp like the blade of a dagger and
narrow like a by-lane. Even the mosquito can not
move there and the ant cannot crawl on it.

Pikhi maitey bidh kar likhi

I have seen that even the writings on the forehead of a person by the Brahma could be changed by Gursikhs.

BHAI SUBEG SINGH

Jambar gore Subeg singh sidki huto mahaane

Subeg Singh belonged to village jambar of majha area in district Lahore, his sub caste was also jambar. He was an employee of the Nawab of Lahore. His son Shahbaj singh studied in a madrasa(school). While in the school he argued with the maulvi (the muslim teacher). The boy was well versed with the customs & beliefs of his religion, and was very intelligent.

The maulavi said, “Sikhs are Idol worshipper”.

Shahbaj Singh said, “Muslims are Idol worshippers, what is at your Macca, which you worship ‘? Also what are the graves that you worship”.

The maulavi had no answer to these questions. He came to the Nawab and complained about the boy, that he was too talkative and sharp tongued. He needs to be proselytized to our religion.

The Nawab called Bhai Subeg Singh and told him about the behaviour of his son. Subeg Singh told the Nawab, “I am working under you. As per your requirement I have been going to the Sikhs to plead your view point. I am acting as a mediator between you and the sikhs. You very well know that a sikh can never be converted to Islam.”

The Nawab did not agree with the arguments of Subeg Singh. It had however been written in the destiny of the boy that he would change his religion and get converted as Muslim. So the boy succumhed to the persecution and agreed to become Muslim. The Muslims celebrated this occasion as the Sikhs never accepted to become Muslims. They happily sacrificed their lives for their religion. Infants were killed and cut into pieces. They even put these cut pieces in the laps of mothers; Still none of them accepted to become a Muslim.

The Nawab called for Subeg Singh from the lock up. They brought his son also there, and said,” Your son has already accepted to become a Muslim, better you also agree”

Subeg singh said, “Bring my son before me.” The son was brought there and he openely accepted

to become a Muslim.

Bhai Subeg Singh was highly hurt and felt anguished at the decision of his son. Subeg Singh came near his son. He was able to read the writings on the forehead of his son. Giani Gian Singh ji writes further in his book :-

Turk hone ki rekh taahi ke maathe dekhi

It had been written by the creater that he will get Converted as Muslim. Subeg Singh was not an ordinary human being. He was a true and enlightened Khalsa,

so he could read the writings on the forehead of his son.

Dhar satgur ko dhiaaen kaam yeh keen visikhi

He concentrated his attention on Satguru Gobind Singh ji, remembered him from the core of his heart, and discharged his marvelous duty of a true Gursikh.

Satnam keh reyt jaraa mukh taa ke paaiyo

He took a pinch of sand, muttered the name of the lord on it, and put it in the mouth of his son. He then touched the main toe of his right foot to the forehead of his son.

Mekh rekh main maar; baal ki budh phiraai.
Gursikhan main sabh shakat hai jaano bhaaee.
Rekh lekh ki mitee, bhujangi dai-ee duhaa-ee.
Main nehn ban haun turk, jaan beshak mam jaa-ee.

Infringing into the written destiny of the boy, his mind was changed. Gursikhs have the power to do it. As the writing on his forehead was reversed

the boy instantly shouted, "I will not become a
Muslim. I am ready to sacrifice my life for this."

The boy retracted from his earlier decison there and then. The Nawab Khan Bahadur too was astonished to see this sudden change. He asked Subeg Singh as to what he had done.

Subeg Singh replied, “It was written on his forehead that he would change his religion; I have changed this with the blessings of my Guru”.

Khan Bhadur, “You are telling lies”.
Subeg Singh, “I never tell lies. You can test the Boy”.

The Muslims again took the boy to the lock-up, they tied him by his hair to the ceiling; tortured the boy by touching hot iron rods to his body. The boy however did not agree to change his religion. This is the power in Gursikhs that they can do such things with the blessings of their Guru.
The Nawab thought of testing Subeg Singh.

Sun Nawab ne kahiyo lai. Hain ham ab azmaa-i
Ghorhi gabhan ek turt nazam mangwaa-i.

The nawab ordered to bring a pregnant mare to test the truthfullness of Subeg singh.

Is ghori ko kaho vachera hai ke vacher-ee.

He asked Subeg Singh, to tell if the mare was carrying a male or a female ie a colt or a filly.

Dhar satgur ka dhiaan, kahiyo singh yau bin deri.
Nar khaehra hai pet maahi, is ke rang kala.
Maatha paao sufaid pet par lasan bisaala.
Panthprakash P-225 4

The mare was carrying only a male mule(KhaChra) its colour was black but the feet were white, there was a dark spot on its belly.

Sun nawab ne turat pet ghorhi charvaaiyo.
Nikesiyo khachar vais, jais bidhi singh alaaiyo.

The Nawab immediately got the mare killed, tore its belly and took out the colt. He was astonished to see it exactly as stated by Subeg Singh.

Subeg Singh had full faith in the Guru. Let us look to ourselves. We have lost faith in the Guru. May the Guru bless us with his faith. We can not claim our faith in Him, because it is all with His blessings. We are otherwise of no use. We can not do anything without His blessings.

The Nawab then said, "Alright Subeg Singh. Now tell me how shall I die."

Din paintee ke beech, lay-hu kar jo kuch karna.
Singh ji kahiy-0 sunaiy, sool so hai tai-n mama.

Subeg Singh said, "now you can do what ever you want to do. You will die in thirty five days due to collic pain. Your urine will stop to pass".

In the mean time Bhai Taru Singh's martyrdom also took place. The Nawab suffered as foretoled by Subeg Singh. His urine stopped to pass and he died due to this on the thirty fifth day. Thus the Gursikhs have the power to change the destiny even. The writer Sant Dhian Singh ji claims to have seen this power of Gursikhs. So we should pray to Satguru ji to bless us with faith.

Now the further narration of Bhai Rai Singh, would be taken up tomorrow. How he was confronted with a tiger and saved by Satguru Ram Singh ji, will come up tomorrow. Then as per advice of Satguru ji, he returned from Hazoor Sahib after three and half months. All the offerings amounting to Rs. 350/- were given back to the Gurdwara. During his return journey he fell short of money. He had to remain without food for two days. He prayed to Satguru ji from the core of his heart, to take care of him. He then found a pouch containing some money. He picked it up but did not conceal it. He held it by his hand with the idea to find out its real owner. Then Satguru ji made him realize that it was for him. He spent the money, prepared his food and continued on his return journey.

NITNEM

Now it is the time for nitnem ie. contemplation on Naam for one hour. Gurbani states--

Jo kicch karahi so-ee ab saar.
Fir pachhthaahu na paavhu paar
P-1159
What ever you have to do- now is the best time to do it. Otherwise you shall regret and repent afterwards, and you shall not be carried across to the other side.

This human life is meant to contemplate on Naam. Guru Arjun Dev ji has written in Basant Rag :-

Ab kaloo aai-o ray.ik naam bovhu bovhu.
An root naahee naahee.
Mat bharam bhoolahu bhoolahu.
Man rut naam ray.
P-1185

Now the dark age of kaliyuga has come. Plant the Naam, the name of the lord. It is not the season to plant other seeds. Do not wander, lost in doubt and delusion. One who has such destiny written on his forehead, shall meet with the Guru and find the lord. O mortal, this is the season of Naam.

The saint Ravidass has said thus.

Satjug Sat taytaa jagee, duaapur pooja chaar,
Teenou jug teenou dirhay kal kayval naam adhaar.
P-346
In the golden age of Satjuga, was the truth, in the silver age of trayta yuga chartiable feasts; in the brass age of duaapar yuga there was Worship. In those three ages people held to these three Ways. But in the Iron age of kali yuga, the Name of the lord is your only support.

Bhai Gurdas also stresses that in kal-yuga :-
Bha-o bhagat parwaan hai jag homm gur purab kamaa-ee.

The love, devotion, yajna and celebration of the sacred days connected with Gurus are acceptable. The singing of devotional songs is also an acceptable practice of worship in kal yuga.

Satguru ji has set a proper routine for his disciples. He Wants them to sing devotional songs, meditate on Naam; and love each other. We should pray to Satguru ji that during the coming difficult days our attachment With Satguru must last for ever, so that We do not suffer at all.

Garurh udgaar is a herb. Once it is in the mouth of any person, even bite by the most poisonous snake

can not affect him. Satguru ji has given us garurh udgaar of Naam as an antidote. Those Who would meditate on Naam, they would be saved from the adverse effect of the illusion of the magical power of deity. So pray to Satguru ji and seek his blessings to enable you to meditate on Naam. This is the time to do this. Gurbani repeatedly emphasised on this-

Pachhotaava naa milai jab chookeaigee saree.
Taa fir piaara raaviye-a, jab aavai gee var-ee.
P-725
Nothing comes from repentance when the game is already finished. So you will have the opportunity to enjoy the beloved lord, only when the turn comes again.

Chirankaal paa-ee durlabh deyh,
Naam bihoonee ho-ee khayh.
P-890
After a very long time, one obtains this precious human body, so difficult it is to obtain. Without the Naam, the name of the lord, it is reduced to dust

Naanak taa kee bhagat kareyh
P-270
O, nanak, worship him with devotion

This state is unsurmountable and difficult to achieve. Plow can a middle fail student grasp the idea of a hlghly qualified person from America. Such mediocres can understand only as much as they are made to understand.

Jis no too jaanaa-eihi so-ee jan jaanai
P-365
That humble being, whome you inspire to understand, can only understand.

GURBANI

Satgur kee baanee sat sat kar jaanhu.
Gursikhahu har kartaa aap muhhu kadhaa-ay
P-30

O, Gurusikhs, know that the bani, the word of l the true Guru, is true, also absolutely true. The creator lord himself causes the Guru to chant it.

O, Namdharis, pay your attention to the words of the Guru, take full bath daily, then meditate on Naam, and recite Gurbani. Satguru ji has ordered all old and young, gents and ladies to learn Gurbani by heart. Also ensure that your young boys and girls learn Punjabi in gurmukhi script at early age.

Now the times are changing, Hindi is going to be the National language of India. English is being replaced by Hindi. At the office of Dr. Rajinder Prasad, his name plate bore only the name Rajinder Prashad. Nothing else in English was written there.

Guru Sahib has made gurmukhi for us. We must all love it, and learn it. Read Gurbani and then pray to satguru ji that the hidden meanings of Gurbani should rest in our heart so that our human life could be successful. This human body has been obtained after great struggle. Gurbani states--

Gur sayvaa tay bhagat kamaa-ee.
Tab ih maanas dayhee paa-ee.
Is dayhee ka-o simrahi dayv.
So dayhee bhaj har kee sayv.
Bhajahu gobind bhool mat jaahu.
Maanas janam kaa ayhee laahu.
Jab lag jaraa rog nayhee aa-i-aa.

Jab lag kaal garsee nahee kaa-i-aa.
Jab lag bikal bha-ee nahee baanee.
Bhaj layhi ray man saarig paanee.
Ab na bhajas bhajas kab bhaa-ee.
Aavai ant na bhaji-aa jaa-ee.
Jo kichh karahi so-ee ab saar.
Fir pachhtaahu na paavhu paar.
P 1159
Serving the Guru, devotional worship is practiced. Then, this human body is obtained. Even the gods long for this human body. So employ that human body, and think of serving the lord. Recite and meditate on the lord of universe, and never forget him. This is the blessed opportunity of this human incarnation. (Pause) As long as the disease of old age does not come to the body, and as long as death has not come and seized the body, and as long as your voice has not lost its power, O mortal being, recite and meditate on the Lord of the world. If you do not dwell and meditate on him now, when will you, O sibling of destiny? When the end comes, you will not be able to dwell and meditate on him. Whatever you have to do-now is the best time to do it, otherwise, you shall regret and repent after wards, and you shall not be carried across to the other side.

0 siblings, you have got this human body with the grace Of Satguruji. Kabeer ji further stresses its importance as

Chaar paav duay sing gung mukh tab kaisay gun ga-ee hai.
Oothat baithat thaygaa par hai tab kat mood Iuka-ee hai.
Har bin bail biraanay hu-ee hai
P-524
With four feet, two horns and a mute mouth, how

could you sing the praises of the lord? Standing
up & sitting down, the stick shall still fall on
you, so where will you hide your head? Without
the lord you are like a stray ox.

In no other life except the human life one can meditate on the name of the lord. So please contemplate on Naam, and pray to satguru ji for his blessings.

Love others and do not quarrel on trifles. I have said earlier also and now again I would like to advise the Namdharis to settle their mutual disputes amicably, either with subas or if you need my intervension, I too am ready to help you. This is essential to end all the past differences. Pray to Satguru ji that we should not do any thing wrong at all, because we all belong to Him.

When Bhai Joga Singh reached Hoshiarpur and tried to go to a prostitute Guru Gobind Singh ji disguised as a watch man, intercepted him and reminded him that being a Gursikh, he still wanted to commit this sin. Bhai Joga Singh felt proud that he had left his marriage ceremony in between and obeyed the orders of Guru ji. This little tinge of pride in him provoked him to commit a sin, but the Guru saved him in time. So always pray to Satguru and seek his blessings. Lead this short human life successfully and happily because no body knows, what was going to happen in the next moment.

Everybody had a limited number of breaths. So these must be consumed usefully. Regarding breaths Kabeer ji has said:-

Baisat baara chalet athaaraa
Sowat jaai teesaan

Any body when sitting takes twelve breaths but

when walking he takes eighteen breathes in the same time. However when he is sleeping he consumes thirty breaths in the same period.

Maithen kardi-aan chausath jaawai
Kiyo-n na bhajeh jagdeesa.
Chouvi hazaar roze thaa kharchaa aamdan moo] na theevai.
Jis bande nu ainaa ghaataa so banda keyeeon jeevai

While enjoying sexual life one spends sixty four breaths in the same length of time.

A man takes twenty four thousand breaths in a day. If he spends his breaths at the above mentioned rate, then how long can he survive '? You can now make your own assessement as to which way you are going. This also is the reason of Guru ji's direction of two and a half mala (counting of beads, the mala has 108 beads in it) of Naam every day. This makes recitation of Naam twenty four thousand times, which is equivalent to the number of breaths you take in a day. Those Who recite Sukhmani Sahib, they also do it for the Same reason as the total number of words of Sukhmani Sahib are also twenty-four thousand. The Sadh Sangat (holy congregation) may bless me also, so that I too may follow the teachings of the Guru. Simply speaking of the Guru's massage to you is not enough. We should continue to progress further.

Sehas khatay lakh ka-o uth dhaavai
P-278
Earning a thousand, he was after a hundred thousand.

When one earns a thousand, longing for more increases. Like this you should all assess your self that to day I have read this much bani and meditated on Naam for so much time but tomorrow I must do more. Likewise keep on improving your routine.

USEFUL LIFE

Dewan Nand Lal ji says :-

Khush asat umar ke dar yaad bi guuzrid
Che hasal asat azin gumbad-e kabood mama
Ghazal-I
Only that part of the life is useful and good
which is spent in the rememberence of the lord,
otherwise-what have I gained in the world.

A pious man went to a village. He saw in the grave yard written on the tombs-three years-four years. Maximum age written on a tomb was five years. He was however astonished to see elderly people in the village. He asked them, “In your grave-yard the age written on the tombs was three, four, five years only. Yet in the village I have seen quite elderly persons”.

They said, “We have a practice in our village. Every one keeps record of the time spent on meditation and on other religious activities daily. After his death, we add up his daily record and convert it into years. Whatever it works out, is written on his tomb because this only is his life usefully spent”.

So 0, Namdharis, do whatever maximum you can. Also pray to satguru ji and seek his blessings. The future is going to be very horrible. Guru Gobind Singh ji has written a lot about the future. Do not think that the disturbance on half the Punjab and half the Bengal was over and nothing more would happen. It is said:-

Raulee pavai des sabh rulai
(sau sakhi)

All the countries are bound to get ruined. So please take care of yourselves. The entire world is restless. The big powers are busy in strengthening their military powers. Outwardly, they do talk about peace but actually they are all preparing for a war. Somebody is working on making an atom bomb, another is trying to increase his air power. Someone is working on designing superior weapons and explosives. None of them is sincere. Each of the big powers is engaged in a competition e.g. America has done this; Russia has done this; British is working on this plan. Each one is playing a dual role. No body relies on any one else. The preparation for a war is in a very advanced stage. After all none can reverse the writings of the Creator.

The orders of Guru Gobind singh ji have been propagated by Satguru Ram Singh ji. Satguru ji has categorically declared, "The sun can rise in the west, this can happen, but the orders of Guru Gobind singh ji would take place in totality, none can stop this,". He has ordered that those who would meditate on Naam would be saved the same way as the grains which remain close to the peg of the grinding stones are saved from being ground". So please always contemplate on Naam, and pray to Satguru ji that we should always remember Him and mutter his name. Without His blessings and special benevolence, we can not do all this. It is not difficult for Him to bless his disciples. Satguru is the custodian of the entire treasury of jewels. May he be pleased on His disciples, and open the treasury freely, so that the disciples could get fully satisfied. Please always pray to satguru ji and continuously seek His blessings.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 5-I2-1948.

2. Jantar--Some instrument;
Mantar--invocation, prayer
Tantar--unnatural probe, Maaiya

Updesh-5

Dandaut bandhan anik baar sarab kalaa samrath.
Dolan tay raakho parabhao naanak day kar hath.
P-256
I bow down, and fall to the ground in humble
adoration countless times, to the all powerfull lord'.
Please protect me, and save me from wandering,
God. Reach out and give Nanak your hand.

Jaahee kul tay pargat ho-ay taa-hee kul ko naam
Pun dua das gurind ko maryee hai parnaam.
Gurindnama-Pat. -10
First of all I, salute the dynasty in which the
twelveth incarnation would appear, and then I
salute him as well.

Yesterday in the narration of Bhai Rai Singh, I had explained how the Gursikhs (the devoted and enlightened disciples of the Guru) can even change the writings of fortune on the forehead. I had described how Subeg Singh changed the writings on the forehead of his son. How his son who had agreed to be proselytized as a Muslim, retracted and refused to change his religion.

BHAI RAI SINGH'S ONWARD JOURNEY

Bhai Rai Singh on his way to Hazoor Sahib, had met an other traveller, who had been in the company of unholy persons. The man who lives in the company of holy persons, never utters a word against anybody. He does not criticise anybody. Satsang means the company of holy men, where they talk about the eternal truth and virtues of the lord. Such persons can never talk ill about any one else. One must always beware of the company of such faithless cynics.

Tikhee je nain-an se pikhee.

Pikhee metay bidhi kar likhee.
Likhee bhaakhee dasvain sahu.

I have seen extreme fineness of sikhi, as written by Guru Gobind Singh ji.

Meer-ee peer-ee singhan maahu

The Sikhs have been vested with spiritual as well as temporal powers.

Rai singh sun kae phir bola.
Jis man sidak jama nahi dola.

Faith in the Guru is the essence of Sikhi; By meditation on Naam and recitation of Gurbani, if a Sikh does not develope faith in his Guru then he is as much blank as he was in the begining.

When Bhai Matidass was being cut into two pieces with a saw, he did not feel its pain, only because of his staunch faith in his Guru, infact he said:-

Aar-aa piaa-ma Zagat hai kar kaaraa ab jai
Sees jai to jaa-i maira Sikhi sidak na jaai

I love this saw which is cutting me apart. Let it do its job, as the head has to go one day but my faith in the guru must remain intact.

Thus Rai singh who had full faith in his Guru, said to his companion,

Ter-ee marzee jai-se Bhai,
Cha] rahee-ai ham tum tis thaaee.

"Ok, as you desire. If you do not want to stay in the police post, then we can stay wherever you desire. However this place is tiger infested. If you feel your self, to be so brave then we will stay wherever you want."

Vahar choukio-0 dekh maidaan
Utar pare so do-i jawaan.

Outside the police post, they selected an open place, and decided to spend the night there.

Kaheh- ai mi mrig naas tisee ko.
Eeha-n rehan-na laagai neeko.

Rai Singh was narrating that incident to Bhai Dhian Singh ji, who had written it in poetic form in his book. He said that the other man who forced him also, to spend the night outside in the open, was destined to die there : So he did not like to stay inside the police post. He again said to Rai singh,

Kadd bilanad tohi sam haathee.
Par keel"-ee ko dheer na to so.

The co-traveller said to Rai Singh, “You are tall like an elephant. However, you do not have patience even equal to that of an ant”.

Aahi bahut saachi sun mo so.

'I am talking you the truth, that even an ant would be much more courageous than you.'

Ma-un dhari mi singh siadn-e.
Eh moorakh gur gati neh jaan-e.

Rai singh kept mum, thinking this to be the will of the Guru. He thought in his mind that his companion was a fool; He did not realize the will of the Guru and his destiny.

THE COMPANY of CYNICS

Satguru iss sae kare judaa-i.

May satguru ji separate me from him. Kabeer ji says :-

Kabeer sakat sang na keejee-ai dooreh j aa-ee-ai bhaag
Baasan karo parsee-ai ta-o kachh laagai daag.
P-1371

Kabeer do not associate with the faithless cynics, run far away from them. If you touch a vassel stained with soot, some of the soot will stick to you.

About the company of faithless cynics, Guru Ram Dass ji states:-

Saakat har ras saad na jaani-aa
Tin antar haumai kandaa hay.
Jio jio chaleh chubhai dukh paavahi
Jam kaal saheh sir dandaa hay.
P-171

The wicked shaktas, the faithless cynics, do not know the taste of the lord's sublime essence. The thorn of egotism is embedded deep within them. The more they walk the deeper it sticks into them, and the more they suffer in pain, until finally, the massanger of death strikes his club on their heads.

Kabeer saakat tay sooker bhalaa raakhai aachaa gaa-0.
Uho saakat bapuraa mar ga-i-aa ko-ay na lai hai naa-o
P-1372

Kabeer, even a pig is better than the faithless cynic; atleast the pig keeps the village clean. When the wretched, faithless cynic dies no one even mentions his name.

So, Bhai Rai Singh realized that Satguru ji was going to listen to his inner voice, and he would be shortly

separated from his companion as he had forced him, to spend the night outside in the open.

Mugadh sang bin agin jalaa-ee.

A fool's company burns the other without normal fire. There is an important adage that an intelligent enemy’s company is much more beneficial than that of a foolish friend.

Mae] na iss se bane hamaaraa.
Sadaa sang iss ko dukhi-aama.

I could not afford to have his company because the Company of that man would always be troublesome.

Main kal ekal chalo niaaraa

Tomorrow I would go alone. Kabeer ji has said,

Kabeer maaree mara-o kusang kee, kaylay nikat jo bayer.
Uh jholai uh cheeree-ai saakat sang na hayr.
P-1369
Kabeer, I have been ruined and destroyed by bad company like the banana tree near the thomed beri (Jujube) tree. The banana plant swings in wind and the thorns of the other tree pierce into it. See this, and do not associate with the faithless cynics.

Suni kook kaaran kartaaraa.

The God willed it so or the inner voice of the Gursikh was heard, or his companion's death was destined to be at that place--

THE TIGER ATTACKS

Ek pahar jab raatar ga-ee.
Sher taahi gardan pharh laee.

When about three hours of the night passed, The person who had spoken arrogently and tauntingly to Bhai Rai Singh--'you are a Singh you are like a lion your height is like that of an elephant, you are however too timid-was attacked by the tiger.

Singh char teh ghayal kiyaa.

Bhai Rai Singh was spared but his companion was killed by the tiger.

Main mariy-aa keh dee-aa jee-aa.

He could only utter, "Oh, I am dying"--saying this he laid down his life. People know that carnivorous animals of the forest like the tiger always catch hold of their prey by the neck. The herds-men in hilly areas take their sheep and goats for grazing in the forest. The leopard normally attacks the herd. The herds men therefore keep strong dogs with them to secure their sheeps. They mount a two to three inch wide dog collar on its neck. This dog coller is fitted with sharp nails. When the leopard attacks the herd the dogs fight with the leopard which is not capable of catching the dogs by their necks. Thus the dogs over power the leopard and save the herd.

Ek baar singh ghan sam garjaa.

The tiger once roared like the thundering of the clouds.

Rai Singh ko bhee man larjaa.
Ehee haal maero bhee karhai.

Rai Singh too was frightened and thought the tiger might kill him as well.

Das kadmo par baitha dar hai

Bhai Rai Singh was only ten steps away from the tiger, who was eating his companion. He was in fright and unable to move from his place.

Praan na niksan saanti n-aav-ai.
Saas Saas baitha gur dhi-aa-vai.

He was neither able to pacify himself nor relinquish his body. He was extremely frightened. In this state he remembered his Satguru and prayed to him from the core of his heart, for immediate help.

Kabeer kaam paray har simree-ai aisaa simrahu nit.
Amraapur baasaa karahu har ga-i-aa bahorai bit.
P-1373
Kabeer, you remember the lord in meditation, only when need arisees. You should remember him all the time. You shall dwell in the city of immortality, and the lord shall restore the wealth you lost.

The man normally remembers the lord only in difficulty. However those who remember him always never have to face such eventualities.

Baitha sher tisi ko kha-vai
Jo murakh katu bain sunaav-ai.

The tiger was eating the person who spoke rudely to Rai Singh.

Kahe Singh ko haak nimadan
Mariyo mande haal mahaa dun

The one who disrespected Rai Singh had suffered badly and died.

Singh sant ke je pag laagai.
Teen loke mei te vadbhaag-ai.

Those who take shelter of the Singhs and saints are

highly blessed persons in the three worlds. Such persons are very fortunate who get an opportunity to serve the saints because when you touch your forehead to the feet of a holy man or a saint your bad luck gets converted into fortune. Yesterday I had narrated how Subeg Singh changed the writings on the forehead of his son who instanteneously retracted from his acceptance of Muslim religion. This is an absolute truth.

Dekha Ra Singh khel achaanak.
Khaaiyo taa ko Sher bhiaanak.

Rai singh suddenly witnessed how the terrifying tiger ate his companion.

Laal neter tis laambi deelaa.
Sir bhaari had daant dareelaa.

The ferocious tiger had red eyes, a long body, long teeth and a big head. One man brought the tooth of a lion from Africa, which I saw, was nine inches long.

Dar kar uth kae ehalaa na jaaee,
Baitha yaad kare mrig ra-ee.
Guru Ram Singh birad sambaaro.

Rai Singh was afraid of moving away. So he continuously and whole heartedly kept praying to Satguru Ram Singh ji to bless and save him from the tiger.

BHAI TILOKA

Bhai Tiloka, a devoted disciple of Guru Arjun Dev Ji was in the employment of the Nawab of Ghazni. Gurmat forbids Sikhs from eating meat.

Bhai Tiloka accompanied the Nawab to a forest for hunting. The custom of hunting was that only the one who spots the prey would chase it.

Tiloka spotted a deer and followed it. He attacked it and cut it into two. It was a pregnant female deer.

As soon as Tiloka killed it, two kids also throbbed in agony and died. Tiloka felt pained on this incident. He felt hurt only because he had been blessed by Satguru ji. He vowed never to repeat it in future. After coming back he replaced his normal sword with a wooden one so that he never committed that sin again by mistake even.

A sycophant reported to Nawab that Tiloka had replaced his sword with a wooden one. Thus Tiloka being a senior official would be of no use to him in an emergency.

The Nawab hit upon a plan to uncover the mystry. Une day he called all his officers in his court and asked them to show their swords one by one. Accordingly all lined up. Each came before the Nawab to show his sword. Bhai Tiloka was also standing at the tail end. He realized that this entire drama was for him only. So he remembered his Satguru, started praying to Him for His blessings and to save him from humiliation. The Satguru is omnipresent. One only needs to remember him earnestly.

Sad hajoor haajar hai naajar
Keteh na bha-i-o dooraa-ee.
P-100
He is always ever present, here and now, and is .
keeping watch over me, he is never far away.

0n the turn of Bhai Tiloka the Nawaab asked him to show his sword.

Bhai Tiloka in tune with his Satguru did not hesitate. He took the sword out of the casing, saying, 'jaisee mera guru kare vaisee

The Guru changed his wooden sword into a normal one. His sword was found shining. It all happened because Tiloka had not replaced his original sword with the wooden one with bad intention. He had done so only for the sake of compassion.

BHAI KATARU

Bhai Kataru, was another devoted disciple of satguru ji. Bhai kataru lived in Kabul, and ran a shop. His measuring weights had worn out equivalent to five paisas, in normal use, which he did not know. A sycophant reported the matter to the authorities. Bhai kataru was asked to come with his measuring weights for testing. Realising this to be an act ofa backbiter,

Bhai Kataru had no alternative accept to seek blessings of his satguru. So he sincerely prayed to him for blessings and saving him from humiliation. Satguru Arjun dev ji was then sitting in a congregation at Amritsar. Some one offered him five paisas. Satguru ji placed these five paisas on his palm. He kept on shifting those from one palm to another. The Sikhs asked him the reason for that action. Satguru ji replied, "I am balancing the measuring weights of Bhai Kataru at Kabul."

DROPATI

Whenever any body in any adverse situation remembered the Satguru faithfully, He always helped the needy. See the case of Daropati. Bhai Gurdas said.

Aandar sabhaa dusaasaini, mathhe vaal dropati aandi
Doota no furmaiaa, nangi karahu panchaali baandi.

In the court, Dushasan, dragged Dropati by her hair knot. Duryodhan told her captor to strip the miserable woman. This proud woman had remarked, “Blind son of a blind father”. "I had then vowed to take revenge. Now strip the clothes off, of this miserable woman of five Pandvaas."

Panjay panda vekhaday, aughat ruddhi naar jina di
vaar-IO/9

Now a days people would have started a quarrel but the Pandavas’s did not deviate from their commitment. What ever was the deal; even if it was in the gambling, they stuck to their words. May Satguru ji bless us. Now a days even our commitments are very cleverly worded so that we might find a way out to save ourselves later.

Unfortunately we have lost mutual trust. What to talk of ordinary persons even senior responsible persons have a dual attitude. We word our commitments smartly and then offer all sorts of legal arguments to get out of them.

The Pandavas how so ever power full they might have been, still they were helpless, as they had lost the game and were committed to abide by the rules. During the Mahabharata all were asked as to how soon the war would be over. Somebody said in two days; another said four days maybe eight days. However Arjuna said “I can finish the war just with one arrow. But I am not allowed tg do so by my Guru. The overall strength of the army was much less.”

A poet has described the scene about Dropti being disrobed in the court. She thought Karan might help her. When she lookedat him, he simply smiled. The poet says :-

Karan hasiy-0 mukh morh ke di! da pappi khot
Deena nath dial ji tudh bin awar na ot.
Daropati kiya vichaar eeh-aa maira ko-ee nah-ee.
Jin ki karti aas wahi baithai muskaa-hee.
Daropati felt sorry that there was none to help her
in this hour of need. Each one was smiling at her.
Except the lord Almighty, there was none who
could help her.

Guru ji also stated about it in Basant Raag. Some of the Sikhs feel that Daropti episode has been written in Gurbani by the Bhagats only. However Guru ji also has stated:-

Baster cheenat daropatee raakee-laaj
P-1192
Daropatee's honour was preserved, when she was
being disrobed in court.

Simran Daropdee sut udhree
P-874

Contemplating on the lord, Daropatee was saved.

Akhi meet dhiaan dha1; ha ha krishan karai bil-landi
Vaar 10/8

In her agony, Daropti closed her eyes and prayed, sincerely to lord Krishna for his instant help.

Daropati closed her eyes, remembered Krishn ji, because he was the then Guru, and prayed for his instant help. '

Krishn ji Was in Dawraka then. So she remembered him as king of Dawarka. Krishn ji reached there a bit late, but saved the honour of Daropati.

Daropatee said to Krishn ji , “G lord, Why did you delay.”

Krishn ji replied, “You remembered me as king of Dwarka. Had you remembered me as omnipresent lord I would have appeared instantly”.

The inner soul of the Guru and his disciples is mingled with each other. There is no difference. Then what happened?

Kapar koi usaar -ion
vaar-1018
Her clothes kept on frilling without end.

The clothes of Daropati lengthened infinitely, the captors failed to disrobe her.

In recent times science has created too much distrust in spiritualism. Somebody has characterized Daropatee in a very peculiar Way in a book. He says that the clothes can not increase infinitely. Actually the mother of Duryodhan came there. She slapped Duhsasna & Duryodhan and escorted Daropati to her bedroom.

The people still think differently about spiritualism. They even differentiate between Lord Rama and Shri Krishna. They do not believe that they were the incarnation gf one lord. Such persons who think Lords Rama, Krishna and guru Nanak to be different are highly mistaken.

The lord changes his name, according to the time and environments. He goes to the court as a judge; to the Army as a general; to holy congregation as a holy man. Dewan Nand Lal ji says for Guru Gobind Singh :-

Gaahi su# gaahi zahad, geh kalander mei shawad.
Rang haai mukhtalyf daard butey ayaarima.

The lord is seen sometimes as a recluse, sometimes as a mediator, sometimes a world disaster. These are only the different faces of the same lord.

Guru Gobind Singh ji says in dasam granth :-
Kat hu-n suchet hui kai chet-naa ko chaar key-o.
Kat-hu-n achint hui-kai sowat achet ho.
Kat-hun bhikhaari hui kai maangat firat bheekh.
Kahu-n mahaa-daani hui kai maangi-o dhan det ho.
Dasam Granth P-ll
You (lord) are so variegated that sometimes you being conscious adorn the consciousness. Sometimes you enj oy sound slumber, beyond all Worries. Sometimes you are in the form of a beggar begging alms, sometimes as the benevolent doling out sums.

He (lord) acts according to His will, which is known only to Him. He is every thing. He is prevailing every Where. He is omnipresent. He can be seen in different roles. Thus Daropati closed her eyes, prayed to the lord and was saved. "kaparh kot ussariyon ”- Bhai Gurdas says that a fortress of clothes came into being. The captors failed to disrobe Daropati. None was capable of locating the beginning & end of her saari. It was endless.

THE TIGER ATTACKS (ctd)

Guru Ram Singh bird Samhaaro.

Who so ever remembered the lord in emergency, he was provided the required help and blessed.

So Bhai Rai Singh prayed to the present master satguru Ram Singh ji for his benevolence and said, “You had promised to take care of me in all auspects. My companion has been killed and eaten by the tiger. It is

my turn now. Kindly save me". That place was around one thousand miles from Gurdwara Bhaini Sahib. Rai Singh's mind and soul was tuned to that of satguru Ram singh ji; He prayed:

Mo ko bhee je is ne ghaaiyaa.
Kai-see khabeer dey-hu raghuraaiya.

If I am also killed by the tiger, who will then give you the required information.

"Oh lord Ram, who is pervading all over and every Where, kindly help me." He is the same Ram, on Whom the yogis contemplate in their meditation. Guru Gobind Singh ji says :-

-Jin mehi ramiyaa Ram hamaraara.
Dasam Granth P-156
-Ghat ghat rameeiyaa raam piaara
P-1028

Ram is omnipresent. He is pervading every Where in the universe. There is no place Where he is not present.

Merai hathi tupak na tegh.
Keejai meri rachhiya beg.

"I neither have a sword nor a gun. Kindly protect me immediately." Guru Gobind Singh ji describes similar request of Rukmani to lord Krishna in Dasam granth.

Lochann chaar bichaar karo jin
Baachat hi patee-aa outh dhaavoh.
Aavat hai shashpaal itai muhe
. Byaahan kau prabh dheel na laavoh.
Mori dashaa sauna kai sabh you
Kabi shyaam kahai kar (i) pankhan aavoh.
Marr inai muhe jeet prabhoo
Chalo dwarvati jag mai jas paavoh.
Dasam Granth P-504.

O, the _one with charming eyes! do not be absorbed in more thoughts and come immediately after reading the letter; Shishupal is coming to marry me; therefore you should avoid even the slightest delay. Kill him and conquer me, and take me to Dwarka and earn approbation in the World; bearing this plight of mine, fixing Wings on your body fly towards me.

RAM AND SHAM

The words Ram and Sham were the poetic names of Guru Gobind Singh ji. All poets generally keep a small name which signifies them in their poetry. Why he specifically opted for these words? There is a background for this. Guru Hargobind ji was the father in law of Mata Gujri, the mother of Guru Gobind Singh ji. The word Har also means singh. Guru Gobind Singh was the son of ninth Guru, Guru Teg Bahadur ji. Guru Gobind Singh's first name was Gobind Rai. The word Singh was suffixed to his name after he was baptized with Amrit.

In olden days the ladies never used to utter the names of senior male members of the family. So Mata Gujri would not call his son by his name Gobind, as this was the name of her father in law. So she started calling him by the nick name Ram or Sham. Guru Gobind Singh ji, therefore adopted these words as his poetic names. In Krishna Avtaar he has used the word sham very widely. Thus in all his poetry the words. Ram and Sham signify Guru Gobind Singh only.

Now a days some of the Sikh organisations say that Dasam Granth should not be treated at par with Adi Granth. They even passed a resolution saying that none should recite Dasam Granth at all. At best You could

keep it in your homes.

I said, just for the sake of keeping, people are keeping even the Heer of Waaris Shah at their homes. During discussions with one of the sikh leaders, I asked him, now that you have stopped recitation of Dasam Granth, would you tell me, how you perform ardaas.' It is the first Stanza of Chandi Di Var written by Guru Gobind Singh ji in Dasam Granth.

All the sikhs perform their ardaas from this stanza, the only difference being some persons start by naming ten gurus and some by naming twelve gurus. I asked the sikh leader how do you rate Chandi Di vaar. This discussion was being held at Lahore, where some other leaders and Goswamy Ganesh Datt were also present.

The sikh leader said, "I regard only the first stanza of Chandi Di Vaar as Gurbani but not the rest." I then cited the second stanza which states--

Tai hee durga saaj kai Daitaa da naas karaaiya.
Taithon hee bal raam lai naal baana dehsir ghaaiyaa.
Taithon hee bal krishan lai kansu keysee pakarh giraaiyaa.
Dasam Granth P-119
He created durga, so as to destroy the demons.
Rama also took strength from Him to kill the ten
headed Ravanaa with his arrows. Krishna also got
strength from Him and thus threw down kansa by
the hair.

I asked the sikh leader, "How do you rate this stanza."

He said, "I regard this also as Gurbani." Strange out of fifty five stanzas, he regarded only the first two as Gurbani, though the entire creation was of Guru Gobind Singh. With such an attitude, we are only making

fun of us. We all are highly mistaken. Something which iS beyond our comprehension we try to rate it according to our too little intellect. None can match the Guru.

Thus Ram and Sham are just the poetic names of Guru Gobind Singh.

PRAYER OF BHAI RAI SINGH

So Bhai Rai is praying to Satguru Ram Singh, "I am on my way to Hazoor Sahib as per your command. I have to report to you on my return. Who will tell you the prevalent routine at Hazoor Sahib."

Mo aavat ko thaa im gaaiyo.
liaao khabar sitaabi aaiyo.

'When I left Sri Bhaini Sahib, you had asked me to bring all the information at the earliest.'

Gur rakhwaale tere bhai

Satguru ji, "you had as well promised to protect me."

Just visualise the situation prevelant in l857AD. Hazoor Sahib was approximately 1400 miles from Sri Bhaini Sahib. There were no proper roads and means of transportation. The route was full of all sorts of dangers. Bhai Rai Singh had agreed to go there alone only on the assurance of Satguru Ram Singh ji that he would be taken care of. So under such a dangerous situation Rai Singh had no alternative but to seek blessings of Satguru ji.

Vaak na jhooth tohi prabh saai.

"O Satguru ji, your promise can never be false.

Ab kiyon eitee der lagaai.

Bin avaar hui daas sahaaee.

Why you are now delaying aid to me. Kindly make haste and save me.

Daas aapnai ke sad tum raakhey
Aad jugaad beyd im bhaakhe

You had always been the protector of your disciples." All the scriptures including vedas state like this.

Har jug jug bhagat upaaiaa
Paij rakhdaa aaiya ram raajay.
Harnaakhas dusht har maariaa prahlaad taraaiaa.
In each and every age, He creates His devotees and preserves their honour, (3 Lord king. The lord killed the wicked Harnaakhash and saved Prahlaad.

HUMILITY

Gaj prahlaad sadhan se aadik.

The Lord saved His devotees like the elephant, and Prahlaad. He first saved the elephant who possessed the power equivalent to ten thousand elephants. He was very proud of his extra ordinary power. In the court of the Guru one has to behave with utmost humility. Gurbani States--

Fareeda theeo pavaahee dabh
Jay saaee loreh sabh
Ik chhijeh biaa lataarheeah
Taa saaee dai dar vaarheeah
P-1378
Freed, become the grass on the path. If you long the Lord of all-only after one had cut you down and another trampled you under foot, you Shall enter the court of the Lord.

Kabeer ji also states as under-

Kabeer rorhaa hoay rahu baat kaa
Taj man kaa abhimaan.
Aisa koee daas hoay Taahi milai bhagvaan.
P-1372
Kabeer let your self be a pebble on the path,
Abandon your egotistical pride. Such a humble
slave shall meet the Lord God.

He restates his above version and says--
Kabeer rorhaa hooaa ta kiaa bhaiaa
Panthee kao dukh dayey.
Aisaa teraa daas hai jio dharnee meh khaih.
P-1372
Kabeer what good would it be to be a pebble? It
would only hurt the traveller on the path. Your
slave, O Lord, should be like the dust of the earth.

Kabeer reconsiders his above version and then modifies it by saying--

Kabeer khayh hooee tao kiaa bhaiaa
Jao ud laagai ang
Har jan aisaa chaaheeai Jio paanee sarbang
Kabeer what then, if one could become dust? It
is blown up by the wind and sticks to the body.
The humble servant of the Lord should be like
water, which cleans everything.

Kabeer does not appear to be satisfied with all the above versions. He finally modifies these as below--

Kabeer paanee hooaa ta kiaa bhaiaa Seera taataa hoay
Har jan aisaa chaaheeai jaisaa har hee hoay.
P-1372
Kabeer what then if one could become water '? It
becomes cold, then hot, the humble servant of the

lord should be just like the lord.

Now, how to become like the Lord himself. There are many who do not believe in God, the atheists. However the God gives them too all they want. There are many who even abuse Him. God gives them too everything. The hunter shot lord Krishna with his arrow, but when he came to him, Krishn ji embraced him and consoled him that he was not to be blamed at all for this. Bhai Gurdas states--

Bhale bhale kar maniyan buriyaa de har kaaj swaarey
Vaar 10/23.
leave aside the noble ones, the lord helped even
the wicked ones.

BE GOOD EVEN TO THE WICKED

Now how to become like Har, the lord.

Burey naal sabh karan buraaee,
maaf karan kaiyee siaaney.
Burey naal jo nekki karni
Eih guru nanak jaaneiy.
Everybody behaves badly witha bad man, but some noble persons pardon them. It is the Guru Nanak only who is the benefector even of the wicked.

We are known as the Sikhs of Guru Nanak and still commit wicked deeds. This is highly undesirable as the Guru wants us to be noble even to an evil person. Gurbani states that.

Fareeda buray daa bhalaa kar gusaa man na hadhaay.
Dayhee rog N lagee palai sabh kich paaay.
P-1381
Fareed repay evil with goodness, do not fill your mind with anger. Your body shall not suffer from

any disease and you shall obtain everything.

The present environment is different. Now we might do something wrong to a noble man, but to be good to the wicked is something impossible. Only the one who is blessed by the Lord Almightly, the one in whom Satguru ji resides, might follow the golden words of Gurbani. Mata Jiwan kaur ji always looked upon the wicked indifferently. Even if someone said something wrong, she would say, "Do not worry. Let him say whatever he wants. It is not good to retaliate."

One of the Sikhs fixed the marriage of his daughter with a rich man's son. I forbade him to do so, as the boy was a non-vegetarian. I asked him to fix up the marriage with a Namdhari boy. He had to fix the marriage of his son also. So he fixed up both the marriages with a gap of three to four days. I got angry with him and decided to deal with him suitably.

Mata Jiwan Kaur ji and few more persons of repute requested me to pardon him. Sant Allah Singh ji is a very noble figure among Namdharis. I have high regards for him. There could be a few more also, who never came to be known.

A female devotee of the Lord, may be, Karma Baai, used to remember Girdhar openly. Her husband however was a covert saint. Une day he uttered Ram in his sleep. Karma Baai was highly pleased to note that her husband also was a saintly man. Next day she arranged preparation of special sweets. Her husband asked her the reason for all the celeberations. She said, "In the night you uttered the word Ram in your sleep. This was the most auspicious day for me. Hence the celebrations."

The husband said, "Ok if Ram has gone out of me then why live further. "'He relinquished his body there & then. Thus there are many blessed souls who do not let themselves be known to the people.

Sant ji, thus forced me to go to his place and allow the marriages to take place. The only purpose was to somehow save the defaulter Singh from getting ruined.

Baba Narain Singh ji an elderly man, noticed some persons speaking bad language to Mata Jiwan Kaur ji. He was distantly related to Mata ji as well. So he reported to Satguru Hari Singh ji about the bad words spoken by some persons. Satguru Hari Singh ji called Mata Ii and told her not to give ration to those persons, as they had talked ill of her. Mata ji said, "No sir, they were talking bad not to me, but to some other passers by. Narain Singh ji has been mistaken."

Thus helping the wicked even, only the disciples of Guru Nanak can do. Every body can not do it. Gnly the one who is blessed by the Satguru can do this.

PRAYER GF BHAI RAI SINGH (ctd)

Tudh bin ko hai is jaa mera.
'Except you, there is none else, who can help me here.

Kis hee koee koay manj nimaanee ik too.
P-791
Some people have others to help but I am forlorn and humble, I have only you, O Lord. '
Bhai bhain N sut hit mera.

'I do not have any brother, sister, son or a well wisher, either.'

Des bedes jangal beech.

'At present I am in another's territory, that also in the midst of a forest; Then it is night and a tiger right in front of me.'

Maariyo prabhu singh kari meech.

'O Lord, I am likely to be killed by the tiger.'

Daurat ko eh jaan na dayhai.
Baitho ko tis nar sam khaihai.

'It will not allow me to run away. If I keep sitting here it will eat me the way it has eaten the other man.'

Aafat bharee sher bhiaanak.
Moko bhee khaye ooth achaanik.

'I am in a terrifying situation as the tiger is very fierce. Any time it may attack and eat me. I am absolutely helpless.'

Bazar baar bani im bhaakhai.
Lok parlok siri guru raakhai.

The Gurbani repeatedly states that the Satguru protects his disciples not only in this world but the next as well.

Taante baani bird bichaaro.

So kindly act according to Gurbani. Ravidas ji says

Mayree harahu bipat jan karahu subhaaee
P-385
Take away my distress and bless your humble
servant with your sublime love

Lajaa makho deen dukhiaaro.

'I am your meek disciple and extremely distressed, kindly save my honour and bless me.'

Yao aajiz ra singh nimaana.
Gur murat sang ur dhar bhaana.

Thus extremely meek, without pride and helpless Rai Singh focussed his attention on Satguru Ram Singh ji, and prayed sincerely for immediate help.

Guru ram singh ny nagri so.
Suni araz sikh ki sagri so.

Satguru Ram Singh ji listened to the entire request of Bhai Rai Singh, while still being in Sri Bhaini Sahib. Gurbani says--

So prabh nayrai hoo tay nayrai.
P-530
God is the nearest of the near.

Cheeni ki keenee aswaari.
Moorti je sabh singharz piaaree.

Satguru Ram Singh ji after listening to the prayer of Bhai Rai Singh, mounted the white mare, which was so dear to all the sikhs. Sant Lall Singh ji used to say that after becoming a sikh no other relationship except Gursikhi remains

Daas aaprze ki peer na deykhai.
Aaiyn sidak par taahi paraykhai.

Satguru cannot tolerate his disciple in any calamity. However he does test him, for his faith in Him.

Sankat sirzghan ko seh naahi.

But He can not bear the agony of Sikhs.

Prabh daas kaa dukh N khav sakah.

P-523
God will not endure the sufferings of his slaves.

Lord Krishna has said,

Ham bhagtan ke bhagat hamaare.
Sun arjun partigiyaa mayree jeh brat tarat n taare.
Bhagat kaaj, laaj heeiye dhar; pair piaada dhaaoo.
Jeh jeh bheerh bane bhagian ko tahaa tahaa uth dhaaoo.
Jo bhagtan so vair karat hai so vairee nij mayre
Bhagat het sunho hey parath mai rath haakant hoon tere.

Kirshan ji explains his ideology to Arjuna, "I belong to the saints and the saints belong to me. I swear that for the sake of my devotees, I do every thing to save their honour and even run on foot to help them. All those who envy my devotees are my personal enemies. Listen Parath, I am your charioteer only because of your saintly devotion towards me."

Hoi sahaaik nu bal baahi.

The Lord provides assistance to his suffering devotee.

Tapoo gaiye tiaag nikeyt.

Satguru Ram Singh even accepted to leave the country and go to foreign lands for the sake of his devotees, for the sake of cow protection and for preserving the tenets of religious belief.

Go gareeb ko jo rakhwaara.
Kio tiyaagai aisaa gur piaara.

Why should one abandon the loving satguru who is the protector of the poor and the cow.

Tooran hee pahorzehai teh jaaee.
Baithae jaha doie mrigraaee.

Satguru ji instantly reached there on his mare where two singhs, the tiger and Rai Singh were sitting. Satguru ji covered one thousand miles and reached the place to help his sikh.

Beech duhan kai jaa kar kharey.
Boley vaak ammee kae bharey.

Satguru ji stopped his mare between the two ie tiger and Rai Singh, and spoke extremely sweet words.

Kiyo bhai Rai Singh gur piaaraa.
Dar kar keyeeo aaprza hal haaraa.

O sibbling Rai Singh, the beloved of the Guru, why are you afraid? Why have you lost courage?

Ridai dheer dhar hoiy suchet.
Gur rakhwaale hai jit keyt.

Satguru ji asked Rai Singh to keep patience and get alert. The Guru is your protector everyhwere and in every situation

Vaal na beenga hovan deyt.
Beayd pukaarey gur ko neyt.

The Satguru does not allow even the slighest suffering to his devotee. The Vedas also class him as unlimited and infinite-not even this much, more & more. He is beyond imagination and human estimation; none can depict Him in writing.

Ek sabad tab raag bilaaval

Satguru ji then recited a shabad in raag Bilaval written by the fifth Guru Arjan Dev ji.

SAAVAL SUNDER RAAMIYAA

Guru Ram Singh Sunder Sawal.

Satguru Ram Singh, the beautiful and dark complexioned Lord, for whom Guru Gobind Singh ji had said--

Gaat saawaro dhaar kai chhit par bichmi aap.
Tami arisht sabh jagat kai dharam vadhai khai paap.

Satguru Ram Singh would have a dark complexion. When he incarnates the religion would flourish, the vice and crime vanish.

Dark complexion is a compliment to the Lord. People regard only the fair complexion as sign of beauty. However the God Almighty when incarnates in form, adorns himself with a dark complexion, in which he looks most beautiful. He had adorned himself with wmplexion of the poor because he is the protector of the poor. He has likened for himself the complexion of the poor not that of the aristocratic society. The Lord has patronised this complexion. Bhagat Ravidas ji says-

Saaval sunder raameeaa mayraa man lagaa tohi.
P-335
O my dark and beautiful Lord, My mind is attached to you

Guru Arjan Dev ji states-
Bal bal jaao siaam sunder kao
Akath katha jaa kee baat sunee.
P-827
I am a sacrifice, a sacrifice to my dark complexioned beautious Lord, I have heared his unspoken speech and story.

He inspite of being dark complexioned is beautiful. This is his attribution, because he always dignifies the poor. He would always praise something, which ordinary l9€ople do not admire. He favoured Bider's leafy vegetables over dry fruits of Duryodhan. For going to Bidar's place he is accompanied by Oodhav another favourite saint.

Oodho chalo bidar ghar jaaiyeeai,
Bathuai ki bhaaji te saag aloona
Ruch ruch bhog lagaaiyai.
"Oodho let us go to bidars place and eat his rough
and saltless vegetable with great pleasure."

This is because he has come to dignify the poor, He is never called a protector of the rich or powerful. He is always attributed to be with the poor.

SATGURU JI APPEARS

Mukh se bhaakhiyo deen diaal.
Traas mitaaiyo keeo nihaal.

Satguru ji recited the following Gurbani of raag Bilawal and relieved Rai Singh of his suffering and fear. Rai Singh felt pleased, satisfied at the appearance of Satguru ji.

Taatee vaao na lagee paarbarahm sarnaaee.
Chaugirad hamaarai raam kaar dukh laai na bhaaee.
Satgur poora bhaytieo jin banat banaaee.
Raam naam aukhad deeaa ekaa liv laaee.
Raakh leeay tin rakhanhaar sabh biaadh mitaaee
Kaho naanak kirpa bhaee parabh bhay sahaaee.
P-819

The hot wind does not even touch one who is under

the protection of supreme Lord God. On all four sides, I am surrounded by the Lord's circle of protection; pain does not afflict me, O sibblings by destiny I have met the perfect true Guru who has done this deed. He has given me medicine of the Lord's name, and I enshrine love for the one Lord. The saviour lord has saved me, and eradicated all my sickness. Says Nanak, God has showered me with his mercy; He has become my help and support.

Satguru ji recited this shabad

Bani singh sunee abhiraami.

Rai singh listened to the fine, elegant and stimulating Gurbani.

Yao jab dams mi singh paaee.
Cheenee pai bani gur gaaiee.

Rai Singh saw Satguru ji physically and listened to Gurbani recited by Him, while sitting on his white mare.

Gur maryai sang sadaa hai naalai.
Sirnar simar tis sadaaj samaalai.
Dheer paiee fuk basee hiaalai.

The Guru is always with me and I always remember Him in my heart. Rai Singh felt highly solaced. The Gurbani pierced his heart & soul. Unfortunately we simply read Gurbani, that is why it does not touch our hearts.

Uthaa dhaar ba] charnee laagaa.
Mano khaab se soiya jaagaa.

Rai Singh got up and fell at the feet of Satguru ji. He felt as if he had just come out of a dream.

Charan pharhay nainan jal dhariyo.

Rai Singh was standing by the side of the white mare of Satguru ji, and his eyes were full of tears.

Sees haath dhar kai gur gaaiee.
Toon kiyo daren rai mrig raiee.

Satguru ji placed his hand on the head of Rai Singh and asked him why he was afraid.
Eh bhee kehar toon bhee kehan
Daro N yaad karo har mehan

This is just a tiger and you also are a tiger. Do not be afraid, remember the blessings of the lord. You had been promised that I would take care of you under all circumstances.
Parabh ji jaan jaan sabh piaaree.
Bhai dikh singh bhiaanak bhaaree.

‘O Satguru ji, you know every thing well. Life is loving to every body. I am an ordinary ignormous human being, having very little knowledge. I got afraid at seeing this migthy tiger.
Swamy yaad karaa jab toko.
Keen sahaaiy daras dai moko.
O Satguru ji, when I remembered you, you immediately reached here and saved me.

We are unable to remember Him whole heartedy and devotedly. So we are unable to attract Him. Those who remember Him from the core of their heart, are able to see His glimpse anywhere and at anytime. There is no place where He can not appear. If we call Him sincerely and faithfully and with one voice. It can never be possible for Him not to heed to our prayer and show His glimpse.

SANT JIOON SINGH JI

Sant Jioon Singh of Sarhaali was a highly noble and spiritual soul. He was blessed with Gurmantar by satguru Ram Singh ji. After that he religiously followed the principals laid down by Satguru ji. One day another devotee Sant Mangal Singh requested him to spare his horse for sometime. When he left with the horse, Sant Jioon Singh ji said to him, "O Mangla, ensure that you do not violate my principals."

Mangal Singh sought his clarification. Sant Jioon Singh said, "From the day I have been initiated by Satguru ji, I have never stepped into anybody's sown field. My horse must not be taken through anybody's field. It may not eat anything there. But treat this always as some one else's property, alien wealth."
Uur ancesstors had sworn not to drink even the water from the well of the village in which their daughter was married. The basic idea was that they should not get used to eating from the house of the in laws of their daughter. The ultimate aim was not to get money for their daughter.

Sant Jioon Singh was also very particular not to Step into any body's fields. One day, after the deportation of Satguru Ram Singh ji, Sant Jioon Singh was on his Way to Taran Taaran. While he was on the banks of a canal, he remembered Satguru Ram Singh ji too intensely and heaved a sigh, 'O Satguru ji, you are so far away.'

Satguru Ram Singh ji was then taking his bath at Rangoon. He had just put one of his legs in the underwear the second one was yet to be put into it. He

instantly appeared there, with the underwear in his hands. Satguru ji said, "Bhai Jioon Singh you should not do this."

Jioon Singh said, "Satguru ji, I was helpless, I could not control my eagerness to see you."

Satguru ji said, "You see me in sikhs."

Jioon Sngh, "Ok Sir, kindly clarify the symptoms to recognise you."

Satguru ji, "I would be circumambulating in Amritsar in the opposite direction, with only one leg in the underwear."

Sant ji rarelly went to gurdwara as he had attained spiritual height like that of Ramanand, who said--

Jahaa jaaeeai teh jal pakhaan.
Too poor rahio hai sabh samaan.
P-1195
Where ever I go, I find, water and stones. You are totally pervading and permeating in all.

When Satguru Ram Singh started the propogation of his ideals, the English objected to it and interned him in Sri Bhaini Sahib. To continue his programme Satguru ji installed five lieutenants known as subas. They were empowered to disseminate the Namdhari ideals and bless people with gurmantar. The government authorities interned them too. Satguru ji then installed seventeen more subas ! Even they were interned. The commissioner proudly said to Satguru ji, "What will you do now?"

Satguru ji confidently replied, "O Billia, I will now create a Ram Singh in every home. Even an ordinary Namdhari sikh would be as affective as I am." This was the reason of Satguru Ram Singh ji asking Sant Jioon

Singh to see his glimpses in sikhs.

Sant ji rarely went to any gurdwara. His gurdwara was right in his heart. His attention was always focussed on his heart which was occupied by Satguru Ram Singh ji. He was in continuous conversation with Satguru ji. Any body who spent a night with Sant ji, noticed this and listened to their conversation. Satguru ji would address him as--'Bacha Jioon,' and sant ji would respond-Ji Satguru ji.

However one day he decided to visit the Golden Temple. While moving round he saw Baba Rikhi Singh ji of Madaar, district shaikhupura (now in Pakistan). His sub cast was Gill and he was an agriculturist by profession. He left his home while still in his teens and joined the company of some mendicants. The nude ascetics used to plunder milk which created lot of uproar. Rikhi Singh did not like their company so he left them. He came to village Khanpur near Shaikhupura. He sat On a pond near the road leading to Shaikhupura from Lahore. He started meditation there and vowed, "I must see the glimpse of God or die here." He kept sitting there for many days. Regarding him as an ascetic, the boys of the village provided milk and other eatables to him. Satguru Ram Singh ji gave him a heavenely call, "come to Hardwar and meet me."

Satguru ji visited Hardwar on Arad kumbh of 1918 Bikrami (l86lAD.) Rikhi Singh met Satguru ji and got initiated. He meditated on Naam and became a high spiritual figure.

He then started staying in a hut. Some persons gave him some utensils for his use. However one day he broke all the utensils. Put all the clothes on fire, left the hut

and reached Madaar. Baba Rikhi Singh had some problem in his legs due to which a puslike liquid oozed out. However in this case it was not his physical appearance but the spiritual greatness, which mattered most.

Sant Rikhi Singh went to see Amritsar Golden Temple. He was moving in the circumambulation with one of his legs in the underwear. The other portion of the underwear was in his hand. Just then Sant Jioon Singh also reached there. Seeing Jioon Singh, Sant Rikhi Singh ji said, "I am Ram Singh." Jioon Singh ji immediately fell at his feet.

PRAHLAD

Those who remember the lord fervently can call Him anywhere. The lord does respond to their prayer and appears there instantaneously. When Dropati remembered

lord Krishna for help, He immediately helped her. When Prahlad remembered him, the lord did appear. Bhai Gurdas states--

Thhamah paar pargatiaa Nar singh mop anoop anaad.
The pillar cleaved and the God suddenely appeared from it as an incarnation of a clawedlion.

Can any body believe that a pillar made of iron would cleave on heating and then a person with a lions face could appear from it? Harnakhash had demanded that He should neither die in day time nor in night; should not die in any of the twelve months; should not die with any weapon; should neither die inside nor out side. He had been blessed and the above demands were agreed to. The God appeared as a clawed lion, Put Harnakhash on his thighes, sat on the door sill, and tore off his

stomach with his sharp nails an evening.

He did appear and that also after cleaving an iron pillar.

Guru Amar dass ji has also stated in Raag Bhairon-

Prahlaad jan kay ikeeh kul udhaaray

P-II33

He saved twenty one generations of Prahlad's desendents.

Bhagat Namdev ji says--

Harnaakhhas jin nakhah bideario

Sur ner keeay sanaathaa.

Kahi naamdayo ham narhar dhiaaveh

Raam abhai pad daataa.

P-II65

The Lord who tore Harnaakhash apart with his nails, proclaimed himself, the lord of gods and men. Says Naam dav, I meditate on the lord, man-lion the giver of fearlessness diginity.

Kabeer ji says--

Kahi kabeer ko lakhai na paar,

Parahlaad udhaaray anik baar.

P-II94

Says Kabeer, no one can know the lords limits. He saves his devotees like prahlad over and over again. In all the yugas many a time Harnakhash was born and many a time Prahlads were saved.

SHAM OF SATGURU

Tulsidaas ji has said in Ramaiyan that garurh ji (king of birds) developed disbelief in Rama because of his weeping for Sita. He thought Rama was Almighty, why did he weep for Sita.

His doubt could not be removed by Shivji, Brahma and even Shesh Naag. He was directed to go to kaag

Bhasund. Kaag Bhasund said, "Beware Garur ji, do not be mistaken. He is now in a human form, so it is simply a performance as a human being."

What ever play He enacts, he completes his own assigned role fully, under all circumstances. Who could dare to seat Guru Arjan on a hot plate ‘? At the time of martyrdom of Guru Tegh Bahadur, a cotton thread was tied to the sword with which his head was to be cut. When the executioner struck him with the sword the head of Guru Tegh Bahadur got separated from his body but the raw cotton thread remained intact. Who could deport Satguru Ram Singh ji ‘? He is the creater of the World. Who is Ravana to steal Sita ? All this is His own created play. He enacts all his roles properly. He is the master of his Will.

PROTECTION OF RAI S1NGH

Thus Bhai Rai Singh remembered Satguru Ram Singh for help and he appeared immediately.

Kahey raam parabhu deykhat mairai.
Chouki beech sipaahiyan derai.

Satguru ji asked Rai Singh to reach the police post during his presence there.

Chale jaaiyo nirbhai ho karke.
Yaad kara karta ruj harkai.

'You go fearlessly. There is no danger to you the Guru is your protector. Remember the lord who dispels all fear and pain.' Those who always remember him, they never come across any problems. They never suffer any agony.

Kehar iss se badla leena.
Aad diyaa iss nar dukh peena.

The tiger had only taken revenge from that man,

because in the previous birth he had harmed the tiger.

Ab ho sher isay iss ghaaiyo.
Keeaa apnaa aapai paaiyo.

Now as a tiger he had killed him. He only paid back for what he did to him earlier.

Peechai janam paaiy iss maraa.

In the previous birth this man had killed him. Everybody has to pay back for actions in the previous birth Those Who kill others, Bhai Gurdas says-

Seeh pajutee bakree mardee hoee harh harh hasee.
Seela puchhai vismaad hoi it aosar kit rehas rahasee.

The tiger cought a goat, it laughed while dying. The tiger Was astonished to see it laughing. The tiger asked the reason for its laughter. The goat replied--

Aak dhaturaa khadhiyan kohi kohi khal ukhal vinasee.
Maas khan gal vadh kai hall tinaarhaa kaon hovasee.
vaar-25/17

We eat only aak and dhaturaa, The wild plants of arid region, with this We meet such a dangerous death. We are tortured and slaughtered mercilessely, our skin is peeled and pounded. I am only astonished at the fate of those Who kill us and eat our flesh.

Again Bhai Gurdas cities another case.

Kuhai kasaaee bakree laai loan seekh maas paroiyaa
Hass hass bolai kuhiclee khaadhai aak haal eh hoiyaa.
Mass khaan gal chharee dey hall linaarhaa kaoun alloiyaa.
vaar 31/21

The she goat was slaughtered by the butcher. The flesh was salted and pierced through by spikes. The she goat laughed at this and said, "We simply eat

aak a jungle growth and meet this fate. What would be the fate of those who eat our flesh after killing with a chopper.

Kabeer ji also substanciates this view as under--

Kabeer khoob khaanaa kheechree jae meh amrit lon
Hayraa rotee kaarnay galaa kataavai kaun.
P-1374
Kabeer the dinner of beans and rice is excellent,
If it is flavored with salt. Who would get his throat
cut just to have meat with bread.

Again Kabeer talks about killing of animals in different modes--

Kabeer jeea jo maareh jor kar kahtay hah jo halaal.
Daftar daee jabh kaadh hai hoigaa kaun havaal.
P-1375
Kabeer, they oppress living beings, kill them and
call it proper. When the lord calls for their account,
what will be their condition.

Paaiyo ab iss nar dukh bhaaraa.

So this man has suffered heavily, as the man was accountable for his actions.

To se singh nahen kujh laenaa.
Teraa bhee iss na kuchh deynaa.

The tiger had nothing to take from you. It does not owe anything to you either.

DEEDS OF PREVIOUS BIRTH

Poorab janam joiee nar kar hai.
So paavai karman anasaar hai.

Whatever man does in his previous birth, gets rewarded accordingly in the next. Bhagat Trilochan ji clarifies this state of affairs in Gurbani as under--

Naaraain nindas kaaiy bhoolee gavaaree.

Why do you slander the lord? You are ignorant and deluded.

Dukarit sukarit thaaro karam ree (rahaao)

Pain and pleasure are the result of your own actions.

Sankra mastak bastaa sursaree isnaan ray.

The moon dwells in shiva's forehead; It takes its cleansing bath in the Ganges.

Kul jan madhay milliyo saarag paan ray.

Among the men of the moons family, Krishna was born;

Karam kar kalank mafeetas ree.

Even so, the stains from its past actions remain on the moon's face.

Bisav kaa deepak savaamee taa chay rai suaarthee
Pankhee raa-ay garurh taa chay baadhvaa.

Aruna was a charioter; his master was the sun, the lamp of the world. His brother was Garuda, the king of birds;

Karam kar arun pingulaa ree.

and yet, Aruna was made a cripple, because of the karma of his past actions.

Anik paatik hartaa taribhavan naath ree
Tirath tirath bharmataa lahai na paar ree

Shiva, the destroyer of countless sins, the lord and master of the three worlds, wandered from sacred shrine to sacred shrine; he never found an end to them.

Karam kar kapaal mafeetas ree.

And yet, he could not erase the karma of cutting off Brahma's head.

Amrit saseea dhayn lachhimee kalpatar
Sikhar sunaagar nadee chey naathn.

Through the nector, the moon, the wish fulfilling cow, Lakshmi, the miraculous tree of life, Sikhar the sun's horse and Dhanavantar the wise physician all arose from the ocean, the lord of rivers;

Karam kar khaar mafeetas ree.

and yet, because of its karma, its saltiness has not left it.

Daa dhelay lankaa garh upaarhealay raavan
Ban sal bisal aan tokheelay haree.

Hanuman burnt the fortress of Sri Lanka, uprooted the garden of Raavan and brought healing herbs for the wounds of Laxman, pleasing lord Rama.

Karam kar kachhutee mafeetas ree.

and yet, because of his karma he could not be rid of his loin cloth.

Poorbalo kirat karam na mitai ree ghar gayhan
Taa chay mohi jaapeealay raam chay naama

The karma of past actions cannot be erased, O wife of my house; This is why I chant the name of the lord.

Badat tarilochan raam jee.
P-695
So prays Trilochan, dear lord.

Thus one gets rewarded according to his actions in his previous birth. So you should always speak the truth; observe honesty, always be virtuous to others. Do not harm any body nor cheat anybody. Do not kill any living being then only you will be rightly rewarded in the next birth. You have got this human birth only because of some of your good deeds in the previous birth. It is a rare opportunity, and must be successfully used.

MARTYRS OF AMRITSAR

The British first put up an order engraved on a copper plate in l846, that no body can slaughter cow in Amritsar. However in l849 they changed this order and said that every body was entitled to follow the traditions & customs of his religion. Thus the Muslims got freedom to slaughter cows and sell beaf openly. The Hindu community felt anguished and agitated against this order. Some skirmishes also took place. The commissioner intervened and passed strict order that the agitators would be dealt with severely.

On the periphery of the Godlen Temple at Amritsar, a slaughter house was opened on the east of the clock tower. Although the official records are silent regarding this slaughter house I have however, met persons of repute of those days who had actually seen the slaughter house. One such noble person was Swami Takhat Singh[4] ji. He has expired about seven years ago. This noble man at the age of ninety two, used to get up early in the morning at one oclock. After going to fields to relieve himself he would take his bath by two O'clock. He would

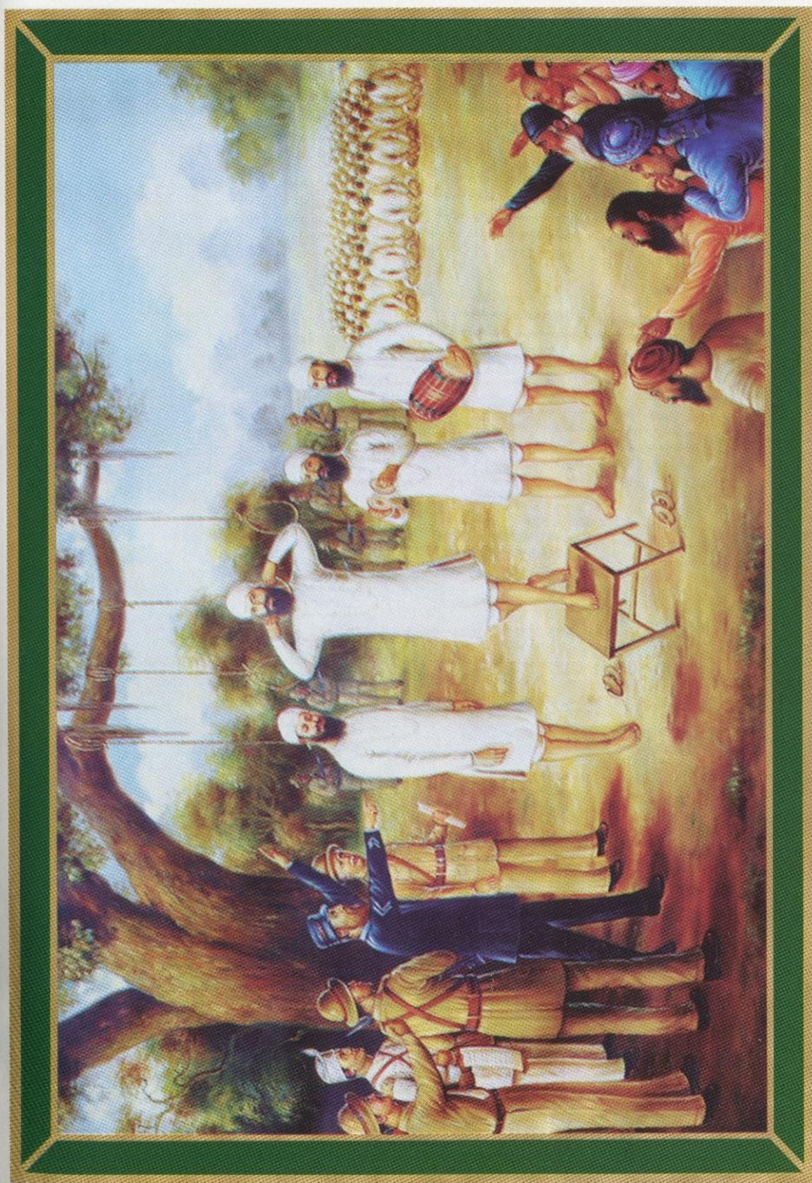
then contemplate on Naam, and complete his morning routine. Again at one O'clock in the after noon he would go to the fields, take his bath and then get busy in meditation and other religous routine. He also confirmed about the existance of that slaughter house.

Some Namdhari Singhs went to Golden Temple for taking bath. They saw some bones lying in circumambulation thrown by the kites and vultures. They could not tolerate the desecration of the religious place. They discussed amongst themselves, arranged some bamboo ladders, fastened them together, so that they could enter the slaughter house from Golden Temple side. In the night they entered the slaughter house, freed all the cows and drove them out. Thereafter they killed the butchers as well and vanished.

Since the Hindus had already written to the authorities against the slaughter house, the officials arrested some Hindus and Nihang singhs, They were tortured and made to accept that they had killed the butchers.

In the mean time the Namdhari Singh's reached Sri Bhaini Sahib. Satguru Ram Singh ji asked them about all that happened at Amritsar. The Sikhs accepted that all that had been done by them.

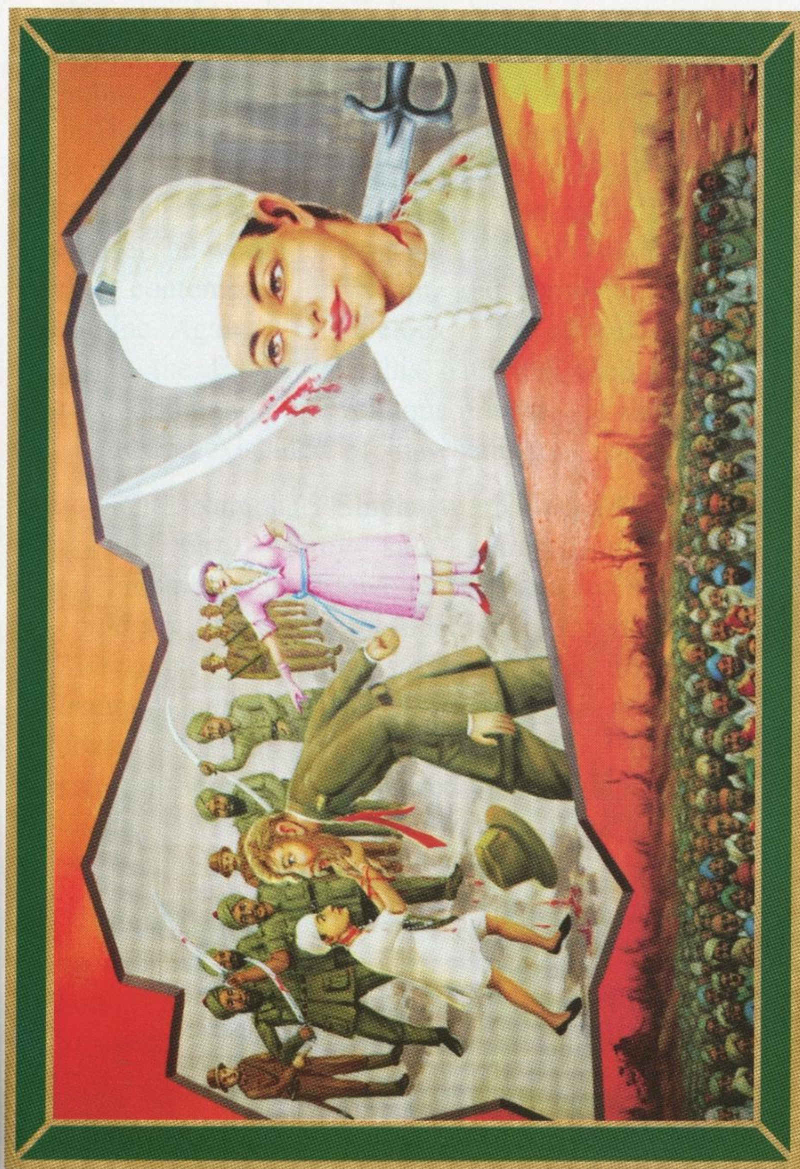
Satguru ji said, "You have sown the seeds of a noble deed, why should anybody else reap its fruits '? You go and accept that it all has been done by you."



Martyrdom at Amritsar



Namdharis Being blown off with Canon at Malerkotla



The Namdhari Sikhs appeared before the session

judge and accepted there responsibility. Lall Singh a seapoy of the police was also with them. The Namdhari sikhs told the judge that all the Hindus & Nihangs who have been forcefully detained and unlawfully made to confess their guilt should be freed. In case they are hanged & killed then you only would be responsible for this sin.

The judge hesitated to accept the statement of Namdhari Sikhs. They then showed him the swords which they had used.

The Judge was ultimately forced to release the innocent ones and take the Namdharis in custody. The judge then passed his verdict that all the four Namdhari sikhs be hanged to death. No body questioned the authorities as to why they had fabricated wrong evidence and unnessesserly tortured innocent persons. This is a glaring example of the British misrule and administration.

The Namdhari Singhs were asked to state their last wish. They said, "We should not be hung with the normal noose, our dead bodies should not be touched by lower level officials but handed over to Gursikhs." The Namdhari Sikhs took bath in the Golden Temple and themselves put the silken noose around their necks. The Sikhs were happily chanting Gurbani, as they put the noose around the neck one by one. They did this without covering their faces.

The British made use of their Bengal Regulation III for arresting and punishing the Indian freedom fighters because it did not entertain any type of appeal or representation. Satguru Ram Singh ji was deported under this very act. Sixteen to seventeen subas of Satguru ji were also treated under the same act. Sant Dhian Singh

ji states in his book that Satguru ji bore the deportation for his Sikhs. Today he has completed seventy six years in exile.

BHAI DITTU

You should all ensure that even a little pious earning helps you a great deal. When Satguru Ram Singh ji founded Namdhari panth, he formed three groups of Ragis as well. One of these comprised of Bhai Prem Singh and his son Kirpal Singh. They were low cast Sikhs. I got many occasions to meet Bhai Kirpal Singh. Now his son Hazura Singh and a few more of his grandsons are there. However, Kirpal Singh was a saint. He sold off all his jewellary and went abroad to meet satguru Ram Singh ji. Another was Bhai Ditu. After becoming a Namdhari Sikh, he was named Gurdit Singh. He was bard by cast. He was born in village Dhuleta, about eight Kms from Phillaur in Doaba region of Punjab. The third one comprised of Bhai Tara and Mali of Atari.

Satguru ji also gave them written orders for sadh sangat. that wherever they perform, they should be offered one rupee daily. In those days one rupee used to be a good amount.

Bhai Dittu enjoyed special blessings of Satguru Ram Singh ji. Satguru ji on his way to Hardwar remained in a stage of trance. He would keep only a towel on his shoulder and two under wears, one of which would be stringtied around his waist. He would also carry a club in his hand, with which he beat anybody who dared to defy him.

One day satguru ji put some water and leaves of

mango tree in a steel bowl, and started reciting Gurbani. He kept on stiring the contents in the bowl with a chakkar. After some time Satguru ji called Bhai Dittu by the name Mardana, and said to him, “This is no more a waste. Come on I will give you Raag to drink”. Bhai Dittu accepted it with folded hands. Satguru ji blessed him by saying, “Now your voice will never break”. He turned out to be a top class musician who could sing at a very high pitch even without any difficulty.

Mardana had requested Guru Nanak Dev ji, that after his death he should not be buried as per Muslim custom but cremated as per Hindu custom. similarly after baptizing, Bhai Dittu also wished that he should be cremated according to sikh traditions and he should die either at Sri Bhaini Sahib or at Sri Amritsar. He breathed his last at Amritsar and was cremated according to Sikh rites.

THE NOBLE EARNING

While declaring one rupee daily for the Ragis Satguru ji advised them never to regard one rupee as a meagre amount. This is a hard and honest earning of Gursikhs. Satguru ji then narrated them the following story.

Once a wealthy merchant went out on his business trip in a ship. Those days ships were propelled by wind power. So there was no certainty or fixed time for the ship to reach its destination. All depended on the direction of the wind. There were other passengers as well in the ship. It reached a harbour where jewels & pearls were very cheap. People purchased those as much as they could. There was a poor man also in the ship. He said I would like to purchase the cheapest thing available here as I have only one rupee of my noble and

hard labour. The myroblam (hareerh) was the cheapest commodity available there. So he purchased a bag of it for one rupee.

The ship again left for onward journey. As luck would have it, a serious disease spread and the persons in the ship started falling sick. The doctor said, "They can be saved with Myroblam(hareerh) only." Thus each hareerh of the poor man was sold for one rupee. So the honest earning of even one rupee can get converted into lakhs. Contrary to this even a lakh earned by foul and dishonest means becomes dust. See any body around yourself. The impious earning might last for some time or maximum upto another generation. It finishes thereafter. So you should always pray to Satguru ji that you should never

have any intention of earning by foul means. Honest earning is always most profitable.

TIPS FOR HAPPY LIVING

A poet has given tips for leadin the human existence nicely as under-

Nainan kaa swaad Jo nainan mein laaj ho

You must have modesty in your eyes.

Bainan kaa swaad bain meethai keh sunaaiyai

You must have sweetness in your tongue. Never speak harshly to anybody.

Raaj kaa swaad jai doosraa na hoi koiee

Ruling over others would be smooth if there is no other ruler.

Hukam kaa swaad je gareeb na dukhaaiyaai

If you are powerful then your decisions and orders should not be harmful to the poor. Punish only the defaulters. I

Garast kaa swaad jo maayaa bharpoor hovai.

Married life is charming & comfortable only if you have enough money to meet all your requirements. There should be no defficiency of anything and all the members should live in harmony.

Maaiya kaa swaad jo udaar chit laaiyai.

The wealth must be used generously for munificense, righteous causes and to help the poor. Unlike a miser, who has sufficient money with him. Instead of using it generously he says to his wealth, "My dear, I will keep you in a very secured place. Do not worry. I will neither use you, nor allow anybody else to use you. Not only this even at the time of my death I will advise my children and grand children not to use you at all. Any body may even deskin me but I will not part with you at all."

Similarly some one else has also described the state of mind of an other extremely miser person who owned fifteen crore, seven lakh and twelve thousand rupees. Inspite of all this the tight fisted person is worried about his meals. He asks his sons to bring some Munj (long read used in making ropes) and twist it to make a rope, so that it could be sold and the earning used for today's meals.

Take care of yourself, this wealth is for your proper use. None has been able to retain it permanently.

Sarpanee tay oopar nahee balee-aa
Jin barhmaa bisan mahaadayo chhaleeaa

P-480

No one is more powerful than the she serpant i Maya, who deceived even Brahma, Vishnu and Shiva.

So do not let yourself to be overpowered by Maya. The more purposefully you spend it, the better it is.

Khaanai kaa swaad pehalai aur ko khuwai layt.

Before eating one should feel pleasure in feeding some one else. If you have sufficient foodstuff then feel pleasure in sharing it with others. Ensure that none n you, who is in dire need of food remains hungry.

All the above principals are only a guide line to live your life successfully and fruitfully.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 06-12-1948.

2. From here the narration of Bhai Rai Singh's onward journey on the bases of Satguru Bilas starts. This is in continuation to last chapter.

3. Here Satguru ji cites historic cases where the devotees in great distress prayed to Satguru ji for help and Satguru ji relieved them of their agony.

4. Also see P-371.

Updesh-6

THE GREAT ARCHER

During war with the Mughal army at Chamkaur Sahib Guru Gobind Singh ji shot an arrow from his loft with which ten thousand Mughal soldiers were killed.~ He again shot another arrow with which also ten thousand were killed. Had he similarly shot hundred arrows the entire Mughal army of ten lakhs wouldhave been annihilated. Satguru ji however said, "this is not to be done, as this does not conform to normal code of conduct." He would prefer to abide by the will of God.

Guru Gobind Singh ji was maha rathee--general and maha dhanush dhaaree-great archer. Now a days People do not understand these terms. I have been able to get some arrow heads of the period of Guru Gobind Singh ji. These are embeded with gold. The tips of these arrows are approximately one inch wide and quiet long. The arrows of the period of the Khalsa raj also are thinner than these: Fighting with such heavy arrows was a matter of great brawn and courage. They alone were capable of this feat.

I have been to Jamaroud. There I saw an iron bucket of the period of Hari Singh Nalwa. An ordinary j man could lift even the empty bucket with difficulty. S. Hari Singh Nalwa was camping in this fort with his army. He deputed some of his men with mules to bring water from out side. However the mules were killed by pathans and water could not be brought. S. Hari Singh Nalwa vowed to dig a well and then only drink water. They started digging a well. It was about fourteen feet in diameter, the water could be found at a depth of about three hundred feet. The well

was dug in stony land. They however completed it and drank its water. This shows their determination and physical strength aswell.

Now we are men only for the sake of name. We are no more as strong as we were. We should pray to Satguru ji to bless us, so that we could live and uphold the fair name of our community.

PRITHVI RAJ CHOUHAN

He was a very powerful man, who lived to his name. Where have such persons now gone ? You see his sword in Delhi museum. It is so heavy that an ordinary man may not be able to pick it up. 'Then see the strength of his character as well. He captured Mohammad Gauri but freed him, when he begged his pardon. Un the contrary when Mohammad Gauri over powered Prithvi Raj Chauhan, with the assistance of Jai chand he arrested him and took him to ghazni. Gauri blinded both of his eyes and put him in prison. A loyal minstrel of his court somehow reached ghazni to meet Prithvi Raj Chauhan.

The minstrel requested Mohammad Gauri, "I am the ministrel of Prithvi Raj, I request you to kindly allow me to meet him". Prithvi Raj was brought from the prison. He was astonished to see Prithvi Raj blind. The minstrel paid his respects to Prithvi Raj and requested Mohammed Gauri to give him a bow and an arrow.

Prithvi Raj Chauhan caught hold of the bow and the arrow and the minstrel cited a few lines of his poetry as under--

Chaar baans chaubees gaz ashat ungal parmaan.

taan ooper sultaan hai, mat chooko chauhan.

This meant that Mohammad Gauri was at so much distance and in this particular direction. You have an opportunity to kill him. Prithvi Raj shot the arrow and hit. Mohammad Gauri. Inspite of being blind he could strike his target correctly.

Now we have forgotten all this. We are now masters of dishonest practices. Our minds are always working On grabbing others wealth and property. We have degraded so much that we do not hesitate to even cheat our near and dear.

Pray to. Satguru ji so that we may become virtuous human beings. We should love each other. We should not speak ill of others and be capable of sacrificing for our country. Even if some one has harmed us, we should still try to be good to him.

The Company of holy men, sitting with them and listening about our ancestors, their qualities, can be useful only if we try to emulate them. We must shun grabbing other's wealth. If a Hindu or a Sikh girl fell into the trap of Muslims, they forced her to adopt their religion, failing which she was killed. However if a Muslim girl was found in distress by Sikhs, they regarded her as their own sister or daughter and arranged her safe return to her home.

GURU GOBIND SINGH

Satguru Gobind Singh ji fought war at Chamkaur Sahib. He himself sent his sons to fight and die for a noble cause. After their death he thanked Almighty that they belonged to him and he had been able to

return His boon as a faithful trustee.

Again, in the forest of Machhiwarha Satguru ji was bare footed. Thorns had pricked his feet. The one who never had put his bare foot on ground, had comfortable and costly beddings to rest upon; for whom numerous very costly horses and decorated elephants awaited; was lying on the ground in such a condition. The God is great.

The spear grass had injured the feet of Guru ji due to which he felt difficulty in walking. In such a condition He did not curse God nor lamented on his miserable condition; He did not even protest to Him about the death of his sons.

Mitra piaare nuon haal fakeera daa kahnaa

This line has been written in three different ways i.e. Greeban daa, Mureedan daa and Fakeeran daa. All the three versions are of Guru Gobind Singh ji. However Satguru Ram Singh ji has asked Namdharis to read as- Fakeeran daa--

Mitra piaare noon haal fakeeraan daa kahnaa.
Tudh bin rog rajaaeeaan daa odhan
Naag nivaasaan de raihnaa.
Sool suraahi khanjar piaalaa
Bing kasaaeeaan da sahnaa.
Yaarade daa saanoon sathar changaa
Bhath khediaan da raihnaa.
P-710

Convey to the dear friend the condition of the mendicants. Without thee, the taking over of quilts is like disease and living in the house is like living with serpants. The flask is like the spike, the cup is like a dagger and the separation is like enduring the bing of the butchers. The

pallet of the beloved friend is most pleasing
while the worldly pleasures are like the furnace.

What is bing? It is a leather bag, which the butchers mount and fix on the mouth of the animal to _be slaughtered. This obstructs the breathing of the animal, due to which the skin of the animal gets Separeted from its body. When they find that it will now breath only once or twice they slaughter it.

Thus forebearance is like tolerating the bing of the butcher, as one is not able to speak anything. O God it is better to rest on a pallet than staying in a palace. Satguru ji who himself was all powerful, could do anything that He liked, still did not like to make use of his spiritual powers and accepted everything as a normal human being.

Gaahi sufi gaahi zaahid
Ghazel-2
He epitomises a sufi, sometimes he becomes a
venerator and some times he is self absorbed.

Did we really honour the beneficience and supreme sacrifice of Guru Gobind Singh ji? He did all this for us. At Damdama Mata ji asked Guru Gobind Singh ji, "Where are my four sons ‘?"

Satguru ji replied pointing towards the Sikhs, "I have sacrificed them for the sake of these sons." Are we not disloyal to Guru Gobind Singh ‘? Do we follow his dictats; are we his true Gurusikhs ‘? The Guru has commanded that his Sikh should not tie up his beared. Do we obey this command? He has desired that a sikh should never take loan from any body, but if he does so then he must ensure that it is returned fully and on time. Do we obey this?

Satguru Ram Singh ji has also commanded that taking loan and not returning it honestly, is a sin worse than even theft and dacoity.

Now a days we do not bother about all these instructions. We always intened that the person I have taken loan from, be him Mangaldas, Dial Singh, may die early so that I do not have to return the loan. Also we take loan at one place, then shift to other places, and become untraceable.

Government decided to give loans to farmers. Many people planned to take the loan and then forget about it. I reminded them of the order of Satguru ji. I advised them never to have any bad intention as they would then become defaulters of Satguru ji as well. Thus the main object of the Sikhs is to follow the orders of the Guru under all circumstances.

Satguru ji has desired that we should get up atleast three hours before sunrise and take bath with fresh water.

Also after urinating we should always use water to wash the organ. Gurbani states--

Moot paleatee kapar hoe.
Dae saboon Laeeai oh dhoe.
P-4
When the clothes are soiled and stained by urine,
soap can wash them clean.

We have all forgotten this golden advice of Satguru Ji, So our sufferings have increased manifold.

Notes

This updesh was delivered by Satguru Partap Singh ji at Bangkok on 07.l2.l948.

Satguru ji here describes a scene of the battle of Guru Gobind Singh ji with the Mughal army at chamkaur Sahib. He as well describes the physical power and moral strength of the warriors of former days.

Updesh-7

The other day during the narration about Bhai Rai Singh, we leamt that he received Rs. Three hundred as offering at Hazoor Sahib which he donated to the Gurdwara. The local Sikhs requested Bhai Rai Singh to continue his stay at Hazoor Sahib.

GURU GOBIND SINGH

Bhai Rai Singh denied the offer and said, "Guru Gobind Singh ji was such a powerful Guru, that he punished the Scoundrels severely and killed some of them. He fought alongwith his sons--The elder one Baba Ajit Singh ji aged sixteen years and the younger one Baba Jujhar Singh ji aged fourteen years. Satguru ji himself sent his sons in the battle, who fought valiantly and sacrificed their lives". Satguru ji then thanked the Lord Almighty, saying, "Today I have returned your boon honestly, as my sons have sacrificed their lives for the cause of religion."

Guru Gobind Singh ji was not interested in creating His empire. He did not accumulate any thing for His own self. What ever He did, He did for the sake of Sikhism. He sacrificed his whole family for the cause of Sikhs.

Gur key maare taab na aaiye.

After being defeated by Guru Gobind Singh, the enemies could not yet regain strength.

Lai kar badle khoob udaae.

The sikhs dealt with them severely and avenged themselves.

Sookey paat bahe jiw paun.

exactly as the dry leaves fly away with strong wind;
Peh paatee taare sam gaoun.

Just as the stars hide with the rise of the sun;
Gur ravi key 0udd howat nasae.

Similary with the rise of sun, like Guru Gobind Singh ji, all the enemies fled away.
Tej raaj chhootaa chap base.

The glory of their rule was over, so they rested quietly.
Tag torran kee tey kaha baat.
Ab baithe nU praan bachaat.

Those who used to remove fifty kgs. of the sacred thread worn by Hindus daily, now could not even talk about this. Infact they were themselves scared of their lives. They lived in hiding and feared their death.
Chheenaa aiso raaj samaj
Kaffe adheen deen turkaan.

The glory of their rule was totally lost. The Muslims had become a humble subject.
Dekh singh ko mrig sam jaatey.
Guru Gobind Singh ji ki kirpa tey.

The Muslims were scared of Sikhs the same way as a deer feared the lion. However all this was only due to the benevolence of Guru Gobind Singh ji.
Dande khand pakhande khaam.
Ek akaal jappaaiyo naam.

Guru Gobind Singh ji punished them with force and shattered their hypocrisy. He made people to

contemplate on only one God. Guru Gobind Singh stated in Bachitra Natak as under--

Kahiyo prabhu su bhaakh haun.
Kissoo na kaan raakh haun.
Kissoo na bhekh bheej haun.
Alekh beej beej haun (34)
Pakhaan pooj hon nahee.
Na bheikh bheej haun kahee.
Anant naam gaaiyo haun.
Param purakh paaiye haun. (35)

Dasam Grant P-57

Whatever the Lord had said, I will say that and will not be lenient to anybody. I will not recognise any special garb and will sow on earth the seed of the name of the imperceptible Lord.(34)

I am neither worshipper of stones, nor considerate of any guise. I will sing the infinite names of that Lord and will attain the supreme being.(35)

Meeree peeree singhan daiee.
Deen heir kurbaani kaiee.

Guru Gobind Singh ji blessed the Sikhs with nobility and spiritualism. He blessed even their speech. Those who would contemplate on Naam and recite Gurbani will enjoy the blessings of the Satguru. What ever they would utter, would happen instantenously. He also blessed them the feeling of sacrificing for the poor.

Baavan bann ba! chhaliyo clad.
Treyte raam dharam maryaad.

In Satyug the Lord Almighty deluded king Bal in the guise of a dwarf. Also in Treyta yug He appeared as Ram and upheld the tenets of Dharam and obeyed

his seniors.

Raghu kul reet eiho chalee aaiee.
Sees jaaia par bachan na jaaiee.

The tradition of Raghu clan had always been, That promise must be fulfilled and honoured, even if it is at the cost of life. Lord Rama did not allow his father's promise to become false. He preferred to be exiled in the forests over his coronation as Yuvraj, the crown prince.

Duaapar krishen govardhan dhaaree.
Kali khal deikh daya kar bhaaree.

In Duaapar yuga, He appeared as Lord Krishna and lifted the Govardhan hillock on his small finger. Now in Kaliyug, He considered the aweful situation and appeared again--

Sri guru nanak naam dharaaee
Kaloo kal kee kaan ehukaaee.

as Guru Nanak and saved the people from the adverse effects of Kaliyug. Those who followed the path shown by Guru Nanak, did not fear Kaliyug. Kabeer ji says-

Dharam Raae ab kehaa karaigo jo faattiou saglo laekhaa.
P-614
What can the righteous judge of dharma do now?
All my accounts have been torn up.

Those who have been blessed by the Guru, they do not bother about the croockedness of kaliyug. After all what is the function of Kaliyug? The Kaliyug harms only those--who tell lies--those who commit fraud--those who commit treachery. However the Gursikhs--do not drink wine--do not eat meat--do not oppress any body--do not kill anybody, so how could

they be afraid of kaliyug. Even during the aliens rule if a sage comes--he speaks truth only, he does not harm anybody--then how can he have any fear of the local police '? Also if a businessman was honest in his dealings, how he could be scared of the authorities '? Similarly the Gursikhs, who always meditate on Naam, read Gurbani, excercise full restraint, should have to bear any hardship.

Vaahi vaahi Gobind mrigind.
Marey dharam ko paaie jind.

Oh Guru Gobind Singh! You are marvellous, m mind and soul are extremely obliged to you for yo magnanimity. You are blissful. You revived the dea dharma. The Hindus had lost all the vigour, They had no protection. They were almost slaves of Muslims and obeyed all of their commands. The Muslims terrorised them. Guru Gobind Singh ji opposed not Aurangzeb but his terrorism and started a crusade against his communalism. He revived the dead Hindus, made them strong and capable of fighting the terrorism. He brought them to unite under one flag, meditate on the name of Lord Almighty, and seek only His refuge. Thus none would be able to harm them.

Dev dharaa go deen danind.
Paap malacchee naeter band.

It appeared that for the saints, the earth, the cow and the poor the sun has arisen. For them there is now hope to survive and exist peacefully. However for the cruels, and the sinners, it so happened as with the sunrise the bats and owls get blind and are unable to see. Simmilarly the sinners could not see anything and recognise the rising sun. Bhai Gurdas ji states in his vaar 37 as under--

Ghughoo chaam chirhak no dayhoun
N sujhai chaanan honday
Vaar 37/19
Nothing can be seen by the bat and the owl in
the day light.

Taate taako japo nirantan
Save kara sikhan dal dantan

So we should always contemplate on the name of Lord. Simply by the holy glimpses of the one who served the Lord or even his disciples, could get relieved of all the five illusions.

REPLY OF RAI SINGH

Moko hukam aahi gur poore
Seva karo taahi bidh more.

I have been commanded by my true Guru to serve in the gurdwara honestly and faithfully. So I have come here only to serve and not to earn money.

Kaudee ek na vaa sa liaavo.
Jo akore so degh chalaavo.

I have been ordered not to accept even a penny from here, Also what ever I get, I must spend it here itself in the Guru's kitchen.

Langar chalai gur sabadh har tott
N aavee khatteeai
P-967
The langer--the kitchen of the Guru's shabad has
been opened and its supplies never run short.
Saache gur kee aagiaa Aaise.
Main ehi damarre laiho kaise.

I have been instructed by Satguru Ram Singh, not

to accept any offering. So how can I take this money '?

Saacho gurdwara dasmesu
Umm ehh buland visesu.

This is the gurdwara of true Satguru, the ten master, which is higly esteemed and very special. It is one of the thrones (takhats) of Almighty Satguru as Well.

Sidak sehat jo seva kar hai.
Sur tar sar sabh daata varr hai.

Any body who serves here with full devotion, gets all his Wishes fulfilled. It is like the kalap brickh, the mythological tree supposed to grant all Wishes--and thus it nourishes all the ladies and gentleman alike.

Var duaara taarat triyaa nar hai.
Dokh kalesh saga] par har hai.

It relieves the pain and distress of all the men & Women and fulfills their Wishes.

Seva kare joie anuraage.
Taake uttam lakhho bhaage.

Those who serve here are extremely fortunate.

Bhaage duie lokan dar taako.
Deed kare ik baar jo yaako.

Any body who visits this place even once, his fear here and hereafter is removed.

Aagiaa hai prabh kirpa nidhaane-
Sri kalgidhar purakh mahaane.

Almighty Lord the Satguru has commanded that Guru Gobind Singh, the kalgidhar Guru is great.

Taa hit sarot kara gur bhai.
Main neh laihun yahaan se mae.

So dear Gursikhs, please listen to mefor His sake, I Will not take even a grain from here as offering for my services.

Bale sabh khush hoi pujaaree.
Sadh sadh ahai mae mrigaaree.

All the local priests were highly pleased with the replies of Rai Singh and his faith in the Guru. They said--O Rai Singh, you are a highly blessed disciple. You are marvelous.

Aaise sardhavaan piaare.
Maat pitaa sagle kul taare.

Such a devoted disciple of the Guru is the blessed son of his parents, even his dynasty would feel obliged to him.

Iss parkaar gaiye Rai Singh katha sunaaee mohi.
Aavaigo jis bhaant ab bhaakho suuniye soey.

Sant Dhian Singh ji the Writer says, "I have detailed the entire history of Bhai Rai Singh, regarding his journey to Hazoor Sahib and also the manner he spent his time there. He recited complete Granth Sahib with meanings, and did not accept any offering while leaving from Hazoor Sahib. I will now narrate his return journey."

Main sadke gur Ram singh bando pug kar ban
Liaavae mug nu singh jiv kar rakhiyaa sukh kand.

I am hundred times sacrifice to Satguru Ram Singh ji and salute Him with folded hands, I bow at His feet also. Satguru Ram Singh ji gave full protection to Bhai Rai Singh on his onward journey to Hazoor

Sahib. Now I would narrate his return journey and the blessings of Satguru ji upon him.

EULOGY OF GURU RAM DASS

Chouthe gur chuthe jugee chouth Padaarath dev.

A new chapter starts with eulogy of another Sikh Guru. This is the start of fifth chapter and hence the eulogy of fourth Guru Ram Dass. Sant ji states that the fourth Guru, Guru Ram Dass ji, in the fourth Yug is the benefactor of the four boons i.e. Dharam-Virtue, Wealth, liberation and fulfillment of all wishes.

Chouth assi kaate jano bighan binaasi sev.

Guru Ram das ji removes the fear of rebirth of his disciples in eighty four lakh different lives, and grants them salvation. If any body serves Guru Ram dass ji devotedly, then all of his obstacles get removed. My humble salutations to Guru Ram dass ji.

Saajan sainn sunno sabh hee man.
Preet kara chhin naahi visaaro.

O, my dear ones, listen to me. Kindly remain attached to Satguru ji and love Him so much from the core of your heart, so as not to forget Him even for a moment. You should never be oblivious of the memory of Satguru ji even for a moment. Always keep Him in your mind.

Doosar ko sam naahi jisai,
Tis ko sir niaaiye su bandan dhaaro.

There is none else like Him, so always bow before Him and offer your humble salutations.

Rang birang rachee rachna

Satguru has created a multicoloured and amazing world.

None can evaluate His colourful creation. It is so amazing! If you start studying the species individually, then you will find it impossible to count the types of trees, animals or any other creation. Even the castes and types of human beings would be numerous. Thus none can correctly estimate the amazing variety of Lord's creation.

Sabh sang asang so beid bichaaro.

The Almightly Lord exists in every creation and still he is incompatible. Gurbani states--

J aisae jal mehi kamal niraalam murgaaee nai saanae.
P-938
The lotus flower floats untouched, upon the
surface of water and the duck swims through the
stream. (without getting wet)

Ais guru hardas tane, Ramdas dhian mrigind juhaaro.
P-938
To such a Guru Ram das, who is son of Hardas,
Dhian Singh ji says that I offer my humble
salutations.

Truely speaking the true Guru is never the son of anybody, only for the Worlds sake, he adores some body as his father.

Kav kalh thakur hardass tanae
Gur Ramdass sar abhar bharae
P-1397
So speaks kalh the poet, Guru Ram Dass the son
of Hardas, fills the dry pools to over flowing.

RETURN OF BHAI RAI SINGH

Ek divas Guru Ram Singh Bhaini Sahib maahi.
Yaad keeiyo Rai Singh ko supna aaiyio taahi.

One day Satguru Ram Singh, While resting in Bhaini Sahib, remembered Rai Singh. It had been long since he Went to Hazoor Sahib to note down the daily routine prevelant there. He has not yet returned. So Satguru ji appeared in his dream.

Soiyo mi singh tehi mat.
Bole satgur sunniyio tacit.

While Rai Singh was asleep, Satguru ji appeared in his dream and said to him, "my dear, listen to me." Taat has many meanings eg singh, father, mother and son.

Kaaraj taiy ab saariyo saara.
Mo dhig aavo bina awaara.

"My dear, you have served in gurdwara, you have as Well completed exegesis of scriptures and noted down all about the religious routine here; now you must come back to me Without any further delay."

Diwas charrhe singhan prati kahee.
Peechhai jaan aagiaa chahee.

When the day dawned, Rai Singh sought leave of the local Singhs to return.

Sri gurdwara key singh jeyte.
Chaahe rakhiyaa ra singh teyte.

The sikhs of the gurdwara, Wanted to retain Rai Singh at Hazoor Sahib.

FORBIDDEN THINGS

It was in 1922-23 A.D. when I had gone to

Fatehgarh Sahib on the occasion of martyrdom day of younger sons of Guru Gobind Singh ji. Giani Thakur Singh was also present there. In his lecture Giani ji said, "0 dear siblings, you have all come here on this holy occasion, do not deiile its sanctity. On this holy occasion We should not drink Wine, not quarrel with anybody, nor abuse any body. This does not belit us."

He narrated the story of Bhai Katara. He Was a devotee of Guru Nanak. 'In those days people normally moved from one place to another in groups, as th had to cover long distances on foot or on bulloc carts. So a group of such persons including B Katara was on their way to meet Guru Nanak. On th way they stopped over at Khadoor, where Lehna ji running a shop. Bhai Katara went to his sho purchased something and paid for it. After recei the payment Bhai Lehna asked Bhai Katara to acc something more as treat. Bhai Katara refused to accep it saying that it is forbidden, as he had already go everything according to the payment he had made

Satguru Ram Singh had blessed his disciples so much that they would not touch anything which did not belong to them. The daughter of Sant ji of Mirza wala, plucked green herbs (saag), from the field of her real uncle and cooked it. Sant ji asked her as to where from she has brought it. After knowing that it was from his brother‘s field, Sant ji took the cooked saag, and delivered it to his brother, saying that it belonged to him.

On the banks of river Ravi, there was a village Ghaneeiyake. The people of this village had long fields but their width was very small a few yards only. They used to have long fields only because with the

rise of water level in the river the fields of not only one but of all got equally affected. There was one Gurdit Singh. Hisfield was adjacent to that of his brother. A creeper of muskmelon grew in the field of his brother. It extended and bore fruitin the field of Gurdit Singh. Gurdit Singh plucked the muskmelon and handed over to his brother, as it belonged to him.

Thus Giani Thakur Singh warned the people never to be unjust to any body.

We are all the Sikhs of the same Guru. It is not proper for Namdharis & Akalis to criticise each other. If any of them is defamed the entire Sikh community gets defamed. Similarly if an Indian is defamed then both the Hindus & Sikhs get defamed. The Guru's Sikh should spread his fragrance all around.

Thus Bhai Lehna asked Bhai Katara about his Guru. Knowing quite well that he was disciple of Guru Nanak, Bhai Lehna also got influenced by the behaviour of Bhai Katara, and himself felt need of meeting Guru Nanak.

ONLY FOOLS ABDICATE ETERNAL TRUTH.

Bhai Rai Singh having completed his assigned task at Hazoor Sahib, indicated his wish to return. The local Sikhs wanted him to stay at Hazoor Sahib. However Bhai Rai Singh insisted, to be allowed to go back.

Budhvaan sidkee gunnwanta.
Taako kaun N chaahi rakhanta.

Who would like an intellectual, a talented, a highly devoted and faithful Gursikh to part away

from him.

Gunni giaani jeh jeh jaavai

The intellectual and devoted disciples of the G
are honoured everywhere. They are unlike us. T
we do not go anywhere without money. Today
preachers fix up their fee before agreeing to perfo
katha or paath. The musicians also fix up befo
performing even on the Gurpurab of Guru N
Their demands are normally lofty. However the Gurb
states--

Maaieiaa kaaran bidhiaa baichahu janam abirthhaa jaaee
P-110

For the sake of Maya and money, you sell
knowledge; your life is totally worthless

Thus Guru ji clearly states that such intellectualls who sell their knowledge, in reality waste their life. The intellectuals must never be greedy.

Taahi Taahi aadar sukh paavai.

The intellectuals are thus honoured every where and enjoy all the amenities.

Laal such ko moorakh tiyaage.

Only the fools abandon Ruby, the eternal truth.

Now let us all evaluate ourselves. Do we always speak the truth ? Are we black marketeers? Think over are we fools or intellectuals '? Are we true Gurusikhs? Do we really live upto the specified norms of a devoted and faithful Gursikh?

Torrat chhorrhat nehi bhal bhaage.
Kahe Rai singh ko smajhaaee.

Fortunate persons never breakeup with Ruby; they

never give up truth as well. The local Sikhs tried to bring Rai Singh round, with various temptations.

Biaahi kara raheeio sukh paaee.

Bhai Rai Singh ji you get married and stay here only.

Gur ko hukam udeekat piaare.
Saath baras tak iss gurduaare.

Bhai Rai Singh replied that he has received the order of his Guru. He is awaiting him eagerly. Guru Gobind Singh has commanded that He awaits His Sikh for sixty years to come to this gurdwara.

Aavai sankat kat sukh paavai.
Sanse haan baikunth sidhaavai.

Any body who comes here on pilgrimage his calamities and agonies are eradicated and he goes straight to heaven.

Kitee door hai desk punjab.
Aavat jaate laakh ajaab.

Punjab is too far away from here. One has to bear extreme hardships during the journey.

Sagug sat painda dukh aatti.
Suokai naam leit hee mtt.

The distance is fourteen hundred miles, and full of hardships. The very thought of covering such a long distance on foot would dry any body's blood. Now a days even covering much longer distances is not a problem because requisite means are available. However in former days when there were no roads, no means of transportation, area was full of danger from wild animals and above all moving alone, really needed tremendous courage and the blessings of the Almighty

Lord.

BIDDING FAREWELL TO A FRIEND,

Aap kaho main jaavo peechhai.
Tumre bol Zagat sar tecchhai.

O dear Rai Singh, your words about going back prick us like sharp arrows. Bidding farewell to a dear friend is an extremely hard task. I wish my tongue gets stuck up and I am not in a position to utter any word. The mind & heart both are under terrible strain lest I ever have to bid farewell to a dear one.

Fair kahee imm rai mirgind.
Vaaklumaare chand manind.

Rai Singh then replied that their words are very soothing and loving.

Mako par aagiaa gur mere
Karai preekhat sanjh saverie

However I have been directed by my Guru to come back immediately. He is awaiting me eagerly both morning and evening.

We know that Bhai Joga Singh left his marriage ceremony in between and got ready to go back. Guru ji had sent him a written message to suspend all works there and then and come back to Him. The moment Joga Singh got the order of Guru Gobind Singh ji he refused to complete the last phase of his marriage ceremony, as the Guru had commanded so. All present tried their best to convince Joga Singh but in vain. He said, "If I stay here for a moment even then the Guru's order gets disobeyed." Similarly Bhai Rai Singh too is helpless to oblige the local Sikhs.

Daas ananad karo ab khashi.
Moorat dasam guru sabh tussee.

You kindly bestow your blessings on this humble being, and allow me to return. Whenever Gursikhs bade farewell to Gursikhs, they used to escort the parting Sikhs upto the boundry of their area. Now a days the situtation has changed utterly. Every where even real brothers are qurreling with each other; The mother and son are quarreling; Father and son are not pulling on well; The husband and wife too are living in bitterness.

This all happens because it is all destined. Bhai Rai Singh then said to the local Sikhs, that they all were the mirror image of Guru Gobind Singh. So you are great. Any Sikh who did not see the image of the Guru in other Sikhs, had not known anything about Sikhism. Guru Gobind Singh ji has said--
Rehni rehai Soi sikh meira
Oh sahib main uss kaa chem.
Rahat piaaree mohi kau, sikh piaama naahi.
Guru Gobind Singh ji says that he prefers Rehat (The code of conduct) of sikhism over an individual. I would love to serve such a Gursikh, who follows the code of conduct religiously.

Aad biaahi jetak hai baatee.
Gur hukam bin sabh dukh daatee.

As regards getting married here, all such things without the will of the Guru become a source of troubles. To rule over the entire world is nothing in comparison to obeying the order of the Guru.
Bain guru ko jo jan feirey.
So paavai dukh dokh badeirey.

Any body who violates the order of the Guru, he suffers both physical and moral agony. He suffers all the pain and gets blamed even in the next world. Such a person suffers in this world as well as the next.

Sunni khalse keeno bidaa.
Chakkar karrhai kirpaan [ai tadaa.

The local Sikhs listned to the wish of Rai Singh and bade him farewell. Before leaving Hazoor Sahib, Rai Singh purchased some chakkars,3 kirpans and karrhas (Steel bangles). He made these sample purchases as these were not readily available in Punjab. No body manufactured these in punjab as there were no users there. The time had taken such ignoble turn.

PRAYER BEFORE UNDERTAKING JOURNEY

Sodh ardaasaa keenee bandan.

Rai Singh prayed at the gurdwara, made last supplications and started on his journey. It is the moral responsibility of Sikhs to pray to the Guru, before undertaking any journey. The Guru has commanded his Sikhs to follow this practice religiously. Now a days We have forgotten these golden principles. We remain busy in talking to ladies and children till We have boarded the plane. Praying to the Guru for his protection, has become a thing of the past. Guru ji has desired--

Oothat baithat sovat dhiaaeeai.
Maarag chalat harae har gaaeeai.
P-386

While standing up and sitting down and even While asleep, meditate on the Lord. Walking on

the Way, sing the praises of Lord.

The Sikh should not forget the Guru even for a moment. Under all situations he must keep his attention focused on the Guru.

Dhaar dhiaan naumein gur nandan

Thus Bhai Rai Singh focussed his attention on the Guru and prayed to Guru Gobind Singh the son of the ninth Sikh Guru.

Siro-opaaie parsaad day sukh nidhaan kay beeiya

The local Sikhs presented the robe of honour, prasad and the seeds of hemp (Sukh nidhaan) to Bhai Rai Singh as presents from Hazoor Sahib. The hemp of Hazoor Sahib was very famous. This was the will of Guru Gobind Singh ji--

0 Lord give me the green coloured drink which would be helpful to me in the War.

Keeno bidaa pujaariyaa milai gillai birheeiyo

The local priests then bade farewell to Rai Singh. They embraced each other with wet eyes. Both gidggs were unable to bear the pain of separation

Chalaa Rai Singh guru dhiaaee.
Vahiguru kee fateh gajaaeg

Both shouted the slogan Vahiguru ji ka khalsa Vahzguru ji ki fateh and Rai Singh left on his journey.

Duh dis nainee neer dharaaiyaa.

Both sides have tears in their eyes. Were they real Brothers? No; Did they have any blood relationship -No.

RELATONSHIP BETWEEN THE GURU AND THE SIKHS

Bhai Gurdas describes this relationship as under-

Naheen dadasaar pita pitaamaa parpitaamaa,
Sajan koutamb sout baandhav N bhraataa hai.

In the parental hierarchy, there is not one relation,
Whether father, grand father, great grand father,
or any other son of the family, Ward or brother-
-who could be equated to the Guru.

Nahee nanasaar maataa parmaatma biradhmaataa
Maamoo maamee maasee maousaa bibidh bikheataa hai.
Similarly there is not any relation whether it is
mother, grand mother, or great grand mother,
maternal uncle, aunt or anyother recognised
relationship.

Nahee sasuraal saasu sasuraa aou saaroo saaree,
Nahee virateesur aou jaachak N daataa hai.
And also, there is no relationship in the in-laws
family, Whether mother-in-law, brother-in-law,
or sister-in-law nor is there any relationship of
family priest, donor or beggar.

Asan basan dhan dhaam kaahoo mai na daykhio jaisoo
Gursikh saadh sangat ko naataa hai
Nor has any relationship been seen amongst the
friends and close associates who share their food
and drinks as the relationship of Sikh Sangat
(Congregation) sikhs and the Guru.

The alliance between the Guru and the Sikh is unique. It is superior to all other relations of human beings. Even the blood relations like the brothers do not match with it.

GURU HARGOBIND

The sadh sangat of Kabul came to meet Guru Hargobind Sahib ji; All at home were then busy in the marriage ceremoney of Guru ji's daughter Bibi Veero; Mata ji, the wife of Guru Hargobind ji was busy in Various ceremonies. She had stocked all sorts of sweets and confectionery.

Satguru ji deputed one of his disciples to tell Mata Ji that the sadh sangat was hungry, so give them fresh sweets to eat.

Mata ji said "We are still waiting for the bride room how can the sweets prepared for the auspious accasion be distributed before completing the formal ceremonies."

Satguru ji again said, "The hungry sikhs who have come from such a long distance are all the more dear to me, than the bridegroom and formal ceremonies. Sweets must be served to them."

Mata ji again refused.

Guru Hargobind ji got annoyed to see the disrespect shown to his devotees He passed a curse "Alright if it is not for my devotees, it will not be for those even for whom it has been made It would be plundered by the enemey." The whole place got converted into a battle field, as the enemey attacked suddenly.

The Guru did not care that it was the marriage of his own daughter. He valued the relationship with his devotees much above the human relationships. The Guru has commanded that, if a Gursikh happens to be your guest, then you must treat him better than

your own family. He must be regarded as an image of the Guru.

Singhan Singh N chaahi judaaiyaa.

Singhs never like to part from Singhs. They had so much love and attachment for each other. In the modern days things are different. People want to get rid of the guests as early as possible. But in olden days Sikhs used to recite Gurbani and put it into practice as well. They used to meditate on Naam. Bani says--

Bhareeai mat paapa kai sang.
Oh dhopai naavai kai rang.
P-4
when the intellect is stained and polluted by sin,
It can only by cleansed by love of the name.

Those Sikhs meditated on Naam, so their intellect was clean. Now we quarrel on trifles and develop hatred for each other. Jealousy becomes a barrier between the two and they do not even like to see each other's face. We all are the Sikhs of one Guru. We read the same Gurbani. Where ever a Gursikh stays, he recites Gurbani, meditates on Naam and he deserves to be respected. Thus a Sikh should never try to part from another Sikh.

Yauon lai khushi su chattar Sujaan.
Guru Ram singh ko dhar dhiaan.

Thus Bhai Rai Singh took leave from the local priests, focussed his attention on Satguru Ram Singh and left on his journey.

Goran ke tab rail na bannee.
Piaade mug leeiyaa gunn dhanee.

Till then the railway system was non existent. So

Bhai Rai Singh, who was very intelligent and talented set on his journey on foot.

Now it is the time for Nitnem i.e. contemplation on Naam. So I would like to leave this episode here. It will be taken up again tomorrow. However its completion would depend on the will of God, as there is nothing in the hands of any individual. Gurbani states-

Mattaa karai pashham kai taaee
Poorab hee lai jaat.
Khin mehi thhaap outhhaapane haara
aapan haathh mattaat.
Siaanap kaahoo kaam na aatt.
Jo anroopiou thaakur mairai
Hoe rahee ouh baat (Reheao)
Daes kamaavan dhhan joran kee
mansaa beechae nikasae saas.
Laskar naeb khavaas sabh tiaagae
Jampur ooth sidhhaas
Hoe anonn manehath kee dhirrarrataa
Aapas kau jaanaat.
Jo anind nind kar chhoddiou
Soee fir fir khaat.
Sehaj subhaae bheae kirpaalaa
tis jan kee kaatee faas.
Kahu naanak gur pooraa bhaettiaa
parvaan girasth oudaas.
P-496

One decides to go to the west, but the Lord leads him away to the east. In an instant, he establishes and disestablishes. He holds all matters in his hands. Cleverness is of no use at all.
What ever my Lord and master deems to be right that alone comes to pass (Pause) In his desire to acquire land and accumulate wealth, one breath escapes him. Une day he must leave all

his armies, assistants and servants, rising up, he
departs to the city of death. Believing himself
to be unique he clings to his stubborn mind, and
shows himself off.
Says Nanak, one who meets the perfect Guru,
is celeberated as householder as well as renouncer.

He further clarifies this as--

Vichae grih sadaa rehai oudeasee
jio kamal rehai vich Paanee hai.
P-1070
In his own home, he remains unattached, like the
lotus flower in waters.

All the desires of human beings are considered to be fulfilled if he has a son, daughter, wealth and everything else. Instead of feeling proud of these holdings, he must consider these to be the gifts of the Satguru. If he considers these as belonging to the Satguru, then he has fully acted on the above version of Gurbani i.e. his being household would be acceptable in the court of the Guru.

Now at eight o'clock the kirtan will start. As desired by all of you I would also request the singer to narrate the episode of the martyrdom of the sons of Guru Gobind Singh ji. It is the responsibility of the host to serve his guests according to their liking. Serve them only the food as per their taste.

Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on ()8.l2.l948.

2. From here the interpretation of Satguru Bilas starts

3. This is one of the Weapons of ancient warriors. It is a circular steel ring of about 30 cm dia, with sharp circumference.

Updesh-8

Giaan anjan gur deeaa agi-aan andhayr binaas.
Har kirpa tay sant bhayti-aa naanak man pargaas.
P-293
The Guru has given the healing ointment of spiritual wisdom and dispelled the darkness of ignorance. By the lords grace, I have met the saint, ONanak, my mind is enlightened.

Jaahee kul tay pargat ho-ay-taahee kul ko naam.
Pun dua-dass gurind ko maryee hai paranaam.
gurind naama pat.-10
I first salute to the Dynasty in which the twelveth incarnation would appear and then I salute him as well.

With proper embankments of the field, the rain Water remains stored Within it, otherwise it flows out and affects the crop adversely. Similarly when We come to congregation (Sadh Sangat), We must listen everyting attentively. If we do not pay full attention, then We would not assimilate anything. While present in the congregation, We must control our mind from Wandering here & there and devote our self fully to the Preacher.

RAI SINGH'S RETURN JOURNEY

Bhai Rai Singh set on his return journey from Hazoor Sahib. He focussed his attention on the image of Satguru Ram Singh ji, with full dependence on Him and continued his journey on foot. Whole hearted dependence on Satguru is of great importance. Hanuman ji said that when he meditated on Sri Ram in his heart with full dependance, he jumped over the ocean and crossed it in moments.

Thus with the name of the Guru in the heart and total dependence on Him the sikhs have achieved many a remarkable targets in the past. Now it is a test for Rai Singh. The journey is long and arduous. There is neither any acquaintance nor a companion; this makes the journey all the more challenging.

Paidal mug leenaa gunn dhanee.
Paindaa chooraa panj Sai kosaa.
gaiyaa khoot mug kharach va tossa.

When Rai Singh covered five hundred kose, just one third of the distance, he ran short of money. What ever supplies he had got consumed. He had nothing more left for his onward journey.

To man aapne chitvan karae.
Binnaa daam kichhu kaam na same.

He then thought in his mind that money was very important for any body's living. Nothing could be done without it. Gurbani also states its importance :-

Nirdhhan aadar koee na daee
Laakh jatan karai auhu chit na dhharae.
Jo niradhhan sardhhan kai jaae.
Aagae baithaa peeth firaae.
Jo saradhhan nirdhhan kai jaae.
Deeaa aadhar leaa bulaae
Kabeer ji P-1159

When the poor man goes to the rich man and sits right in front of him, the rich man turns his back on him. But when the rich man goes to the poor man, the poor man welcomes him with respect.

Thus money has its importance in all the worldly affairs

Koee pachhaan bhain na bhaaee.

Maat na pitaa na mit iss thaaee.

On the way he did not know any body. He did not have a sister, brother, mother, father or a friend even.

Paisaa eik kharach naehi paasu
Rai Singh man bhaiyo udaasu.

Rai Singh did not have even a penny left with him, so he felt highly dejected.

Aagiyaa thee gur bhaet na laiyee.
Maangan kee bhee aagiyaa nahee.

The Guru's order was not to accept any offering Glt Hazoor Sahib. Also begging was prohibted for Gur-Sikhs, and all the more for the one who were baptized. The one who resorted to begging, would be out of bonds. Just ponder over the state of Bhai Rai Singh, the distance to cover was long, and there was no acquintence in the area. The devoted Sikh of the Guru did not accept money at Hazoor Sahib. What ever he was offered there, he offered it back to gurdwara. He did not want to beg also, as--

Vaak guru kaa bheekh na maang.
Ab bin gur prabh auf na taangh.

The order of the Guru was not to beg. So now I have all my hopes on the Almighty lord, the Satguru.

Aape raakhe aapna jaanee.
Aisai ginnatee chit mai thaanee.

May Satguru ji protect me, considering me his humble disciple. With such confidence, Bhai Rai Singh continued on his journey.

Dvadass jaam parshad na paaiyo

Swaas swass gur naam dhiaaiyo

Twelve pehars ie. 1% days he did not eat anything. However, what did he do then? Did he lie down? Did he lament on his luck and cursed it? No, he contemplated on Naam constantly. He did not allow even a breath to go without reciting Naam.

THE OMNISCENT SATGURU

Baani gur kee hirdae dhaaree.
Gur arjan jin keeiyo uchaaree.

Bhai Rai Singh ji remembered the words of Satguru Ram Singh that he would help him under all
,¢¢-1*
circumstances. He had full faith in the bani of the Guru. He as well recited the following bani of Guru Arjan Dev ji.

Jehaa panth teraa ko na sinjaanoo.
Har kaa naam teh naal pashhaanoo.
Jeh mahaa bhaeiaan tapate bahu ghaam.
Teh har kae naam kee tum oopar chhaam.
Jehaa trikhaa man tujh aakarkhai.
Teh naanak har har amrit barkhai
Bhagat janaa kae baratan naam
Sant janaa kai man bisraam
P-264

011 that journey where no one knows you, with the name of the Lord, you shall be recognised. Where there is awesome and terrible heat and blazing sun shine, there the name of the Lord will give you shade. Where the thirst of mind, torments you, to cry out, there, ONanak, the ambrosial name Har, Har, shall rain down upon you. Unto the devotee, the Naam is an article

of daily use. The minds of the humble saints are at peace.

Bhai Rai Singh dwelt upon the above bani.

Ite aadak je pauri saaree.
Sidak dhaar kar baith vichaarae.

Rai Singh remembered and pondered over the bani, in full faith and devotion.

Brichh pat khaa kar kara guzaara.
Gur kae hukam na chaaho taaraa.

He continued his journey by eating the leaves of trees, but never tried to tresspass the order of the Guru.

This is the only tie between the Guru and the Sikh. Even in the normal world the relationship between any two is maintained only if one keeps ones committment. Alliance in business or service also remains till the commitments are honoured. Bhai Gurdas has explicitly described these alliances as under--

Asan basan dhan dhaam kaahoo mai na daykhio,
Jaisaa gursikh saadh sangat ko naata hai

Nor has any relationship been seen amongst the friends and close associates, who share their eats and drinks as the relationship of Guru, Sikh and Sadh Sangat (congragation) He futher elucidates this--

Peeu day naanh piaar tulli na phuphee na
Piteeay taaay. maaoo haytu na pujanee haytu na
maaimay maaseejaaay. anbaan sadhar na outarai
aan ambaakharheeaan Jay khaay. moole paan
patantaraa vaasu dikaaru paragatee aay. Sooraj
chand na pujanee deevay lakh taaray chamakaaay.

Rang majeeth kousounbh daa sadaa sadoee Vaysu vataaay. Satguru tuli na miharavaan maat piutaa na dayu sabaaay. dithay sabhay thoki vajaaay.
vaar 39/20
The love of father's sister or cousins is not equal to the father's love. Love of mother can not be equalled with the love of the children of maternal uncle and mothers sister. By eating mango blossms the desire for eating mangoes is not fulfilled. The smells of radish leaves and betel are different and are identified through smell, and eructation lacs of lighted lamps and stars can not compete with the sun and the moon. The colour of madder is steadfast and the colour of safflower changes very soon. Neither mother and father nor all the gods can be as gracious as the true Guru. All these relations have been thoroughly tested.

Guru ji also confirms to have thorougly tested these relationship.

Bhain bhaaee sabh sajnaa tudh jaehaa
naahe koe jio
P-273
Among all sisters and brothers and friends, there is no one like you.

Bhai Rai Singh continued his journey, with the glimpse of Satguru ji in his heart.

Tah prabh Sunni taahi fariyaad.
Achan aab hit laagee piaas.

Satguru Ram Singh ji listened the prayer of his disciple, because He is nearest of near. There is no place where He is not present. He listens to his devotees all the time and at all places. Rai Singh felt

thirsty. While he was trying to locate a well,

Daaie haath koop dikh taas.
Sriguru naam chitvato gaiyo.

he saw it on his right side. However, during all this period he continued to remember Satguru ji and muttered his name in his heart. The Satguru is great.

He takes care of his devotees in all situations and helps them miraculously. Bhai Gurdas ji has described such an incident as under--

Dropatee koupeen maatr Daee jau mouneesarahi,
Taa tay sabhaa madhi beahiao basan pravaah jee.
Tanak T andul jagadeesahi daay sudaamaa,
T aantay paaay chatar padaarath athaah jee.
Doukhat gajind arbind gahi bhayt raakhai,
Taa kai kaajai chakrapaani aani grasay graah jee.
Kahaan keyoo karai kachhu hot na kacho kay keeay,
Jaa kee prabh maani layhi sabai soukh taahi jee

Daropadi gave away a piece of cloth from her head covering scarf to sage Durbasha, whose loui cloth had been washed away in the river. As a result when efforts were made to strip her, in the court of Duryodhan, the cloth length covering of her body elongated infinitely.

Sudama offered a handful of rice to Krishn ji, with utmost love and in return he attained the four aims of life, as well as many other treasures as his blessings.

A distressed elephant caught by an octopus, plucked a lotus flower in desperation and offered it to the Lord in humble supplication. He (elephant) was freed from the clutches of octopus.

What can one do with his own efforts? Nothing tangible can be achieved by ones own efforts. All this is His blessing. One whose hard work

and devotion is accepted by the Lord, gets peace
and all comforts from Him.

Guru Teg Bahadur ji also states in Gurbani, that The elephant who was too proud of his power could not save himself from the octopus. He at last remembered the Lord at a stage, when he was totally helpless and dragged into the river. Only a small portion of his trunk was outside the water, the lord saved him.

Jab hee saran gahee kirpaa nidhi
Gaj graah tae chootaa
Mehmaa naam kahaa lo barnauo
Raam kahat bandhan teh tootaa.
P-632

As soon as the elephant took to the protective sanctuary of the Lord, the ocean of mercy, he escaped from the octopus How can I describe the glorious praises of the Naam? who ever chants the Lords name his bonds are broken.

Thus the Satguru protects his devotees and meets their requirements, the moment the devotee prays whole heartedly. Now Rai Singh goes to the well to quench his thirst. It was a deep well having stairs to reach the water.

Kautak taahi nihaamt bhaiyo.
Paas baawarhe kay jaa kharra.
Durbal sabh angon say barra.

Rai Singh reached the well, but he was very weak, because he was hungry and thirsty. Surviving without food, especially when one is on journey also, does make a man feeble. Kabeer ji stresses upon the power of food as follows--

Annai binaa na hoe sukaal
Tajiai ann na milai gopaal.

P-873
without the grain time does not pass in peace.
Forsaking this grain, one does not meet the Lord of the world.

Thus without grain Rai Singh became feeble. He some how reached the well.

Laagee bhookh va dutee piaas
Ann na maangio kis kai paas.

He was hungry and thirsty for a long time, still he continued his journey uninterruptedly. All this period he did not ask food from any body.

Jey bhukh daey taa it hee raaja
Aise mukh say keeiyo awaajaa.

However all this period he continued to chant the name of the Lord. He was reminded of the Gurbani, that--

Jay bhukh deh ta it hee raajaa
Dukh vich sookh manaa-ee
P-757
Even if you give me hunger, I will still feel satisfied, I am joyful even in the midst of sorrow.

The moment he uttered the above scri tures He was astonished--

Kooey dis dooje gaiyo bhai,
T haatee eik paree dristtaai

to find a pouch on the other side of the well; Rai Singh picked it up, and presumed that some one might have forgotten it there.

Chaar taraf tis nazar lagaaee.
Koi na nar naari tis thaaee.

He saw all around but could not see any body there.

Koee bhool gaiyo yau jaanee.
Rai Singh tab acharaj maanee.

Rai Singh thought that some body might have forgotten it. He however felt astonished to see the pouch at such a lonely place.

Thailee haath bikhai latkaaee.
Poochhai jo devo tis taaee.

Rai Singh did not open the pouch; He hung it in his hand and continued his journey. He thought if anybody came across and asked for it, he would hand it over to him. Anybody else in his place would have either concealed the pouch or atleast taken its _money out and thrown away the pouch. Rai Singh was a devotee of Satguru. He remembered the instructions of Satguru ji that if you happen to locate any body's lost item, then do not own it. Try to locate the real owner and hand it over to him.

Kos do teen jabai cha! gaiyo
Kisai na poochhee na kuchh kaiyo.

Having travelled five to six kilometers no body asked for it.

Tab gur saache deeio giaan.
Sunn sikh piaare gunni nidhaan.

Satguru ji then made him realise, that having asked for this he was looking for some body else to claim it. Listen to me my dear,

Tosai hit mag chitwat joee.
Tau hit bhayee thaatee Soee.

you have been praying for this on the way. So this

pouch has been sent to you.

Tab tin daikhee choj vidaanee.
Waahi dhan guru kahe vakhaanee.

Rai Singh then opened the pouch and was astonished to see its contents. He thanked Satguru ji and said, "O Satguru ji you are great."

Deenan kai sadd hee rakhwaale.
Daasan ko prabhu rakho sambhaale.

You have always protected your humble devotees. you have always taken care of your humble servants Gurbani also vindicats this--

Naanak chintaa matt karahu chinta tis hee haee.
Jal mehi jant oupaaeian tinaa bhi rojee daee.
Authai hatt na chalee naa ko kirs karaee.
P-955

ONanak don't be anxious, the Lord will take care of you. He created the creatures in water and gave them their nourishment. There are no stores open there and no one farms there.

Thus the Lord takes care of devotees all the time and every where.

Aaiyo drirh nischaa tis hee ko.
Karee seekh mann ko bidhi neeko.

Bhai Rai Singh now had firm faith in the Guru. He consoled his mind and said to himself,

Baavar bhoolae rae mann moorhe.
Bin gur sarah aasre koorhae.

O fool and insane man, except the Guru all other backings are false and useless. Just think if any body depends upon his kingdom then it also gets lost many a times. If any body depends upon his wealth, this

also is false as he may go bankrupt. If some one relied upon his brawn and sword, this too sometimes fails to protect. Thus It is only the dependance upon Satguru, which never fails under any situation. When ever you remember Him, He is always present to help and protect you.

Eehan taera kaun sahaaee
T haatee Satguru jaahin puchaaee

Here, there was none to help me, still Satguru ji sent me the required money.

Guru Ram Singh ko chit kartaa.
Rai Singh sreshat matt vartaa.

Rai Singh the intellactual devotee, remembered Sat Guru Ram Singh and praised Him for benevolence.

Aahi beant ant nahae tayro.
Toon sacho pmbh gunnee gahero.

Rai Singh praised Satguru ji, saying, "0 Lord you are limitless and magnanimous. You are the store house of virtues; you are too vast to be measured and too deep to be understood. It is impossible to pin point you on any one virtue. You are beyond the immagination of ordinary human beings."

Tai jeywad ko naahi daataa.
Toon hai pooran purakh bidhaataa

'There is none other, more generous donor than you. You are perfect in all respects. You are the only one having complete knowledge of everything.'

Eik viraat vaar ko tosaa
Na tho, par tuv charan bharosaa

I did not have a single penny left with me, but I did have total trust in you. You may not have

anything left with you, but if you have staunch faith in your Guru, then you have everything. The faith only is the binding force between the Guru and the Sikh. Gnce some Namdhari Sikhs had gathered at a place. They started singing in praise of Satguru which meant that Satguru would certainly help them swim across the vast ocean of mundane affairs. Satguru ji turned up there and advised them, "No it is the full faith in Satguru which would help them in all situations." So a staunch faith in the Satguru is the only way to salvation.

Rai Singh then started counting the blessings of Satguru Ram Singh ji on his entire journey so far. He says,

Singh paas tay mohi chhudaiyo.
Ab mug tosaa mohi puchaaiyo.

While going to Hazoor Sahib, Satguru ji saved me from the tiger, and now when I was starving with hunger, He has provided me with the required money.

Vaahi vaahi gur jog keay woolen
Tai sevat hoie soda sukhaale.

Satguru Ram Singh ! the master of the world, you are too great and magnanimous. Any body who serves you would always prosper. Why Gursikhs are always comfortable and happy? The reason is that they do not own anything as belonging to them. What ever they have they pledge in the name of Satguru. So the Satguru. has to take care of them under all evantualities. Gurbani as well advocates this--

Tann mann dhan sabh soap gur ko
Hukam manniai paaeeai.
P-918
surrender body, mind, wealth and everything to

the Guru, obey the order of His will and you
will find Him.

When one abides by the above Gurbani then he does not feel any pleasure or pain. One feels pleasure & pain only so long one feels that the son is mine, the wealth is mine, this horse is mine, this is my house. When he does not own any of these, then he does not feel pain even if the son has died or the wealth is lost, because he has surrendered all these to Satguru.

Toon daasn kay sad hee sangaa.
Har jaa haajar hai har rangaa.

So Bhai Rai Singh offered his gratitude to Satguru Ram Singh ji saying, "0 lord, you are always protector of your devotees. You are always present everywhere and in every situtation to assist your devotees."

Toon deenan ko daataa jeevan.
To kau jap jap sabh sukh theevan.

'You are the benefector of the poor. Contempelation on your name always provides solace to the disciples.'

Yao ustati gur kee kar bhai.
T haatee kholee baith tithaaee.

Thus Bhai Rai Singh offered his gratitudes to Satguru ji and opened the pouch.

Taa main ik sau saat rupayaa.
Chauras chaar teen almaiyaa.

He was astonished to find one hundred and seven rupees in the pouch. out of these seven rupees belonged to the era other than the english.

Sau darnarha goran kee mohre.

Daale vich tis thailee vohre.

The pouch contained hundred rupees of english era. Rai Singh again put the money in the pouch.

Rasad mol lai aann pakaayo.
Aann ehhakey praanan sukh paaiyo.

Rai Singh purchased grain and prepared his meals After eating he felt relieved of hunger and energised again.

Kar araam mag pher sidhariyo.
Sri gur ko jass mann visthaariyo.

He rested for a while and then set on his journey again. However he continued to remember the virtues of Satguru ji.

DARSHAN OF SATGURU RAM SINGH JI

Panth ulangh Ra singh jab aaiyo bhaini paas
Antarjaameee guru kee suuno gaath sukh raas.

Rai Singh covered the entire journey and reached near Sri Bhaini Sahib. Un the other side, the omniscient Satguru, who knew all about everything happening anywhere, was anxious to meet his beloved disciple Rai Singh who was returning after a long time.

Baithey roop ram sar raam.
Singhan sai moorat abiraam.

Satguru ji was then sitting amongst the congregation at Ram Sar[2] in Sri Bhaini Sahib.

Kaiee sainkarhe singh mahaan.
Beach thirai gur laaie deevaan.

Satguru ji was sitting in the congregation of hundreds of his devotees and the musicians were singing hymns.

Rai Singh painde doie meel.
They uth baithai gur kar keel.

When Rai Singh was at a distance of two miles from Sri Bhaini Sahib, then Satguru Ram Singh ji ordered that none should follow him. He alone left the congregation.

Main peechhai ko singh na aaiyo.
Piaare ko milna mann bhaaiyo.

Satguru Ram Singh ji left the congregation to meet his lovely disciple the same way as lord Krishna left his palace, bare footed to meet his loving friend Sudama. Simply on the information that a poor Brahmin who claimed to be the friend of Krishn ji was seeking permission to meet him. His name was Sudama and he was waiting at the gate. Krishn ji could not control his emotions and ran to greet his friend. The informer had just described the status of the poor man as under-- '

Dhoti phatee dupatee laptee.

Dhoti the cloth worn round his waste was torn out,

Naheen paaian paauni aaie nishaanaa.

There were no marks of shoes on his feet even. Sudama reached the main gate and told the gate-keeper that he was an old friend of Krishn ji and wanted to meet him.

Poochat deen dayal ko dhaam,
Bataavat apno naam Sudama

He wanted to know about your residence and has given his name as Sudama. He claimed himself to be

your friend.

The gate-keeper was astonished to know that the poor man claimed to be the friend of lord Krishna. However he was helpless. He was performing his duty and assessed Sudama as a normal human being, None can understand the lord. Gurbani says--

Sajan maiddaa chaaeeaa hab keliee daa mitu.
Habhae jaanan aapanaa keehee na thaahae chita.
P-1096
My joyful friend is called the friend of all. All
think Him as their own. He never breakes
anybody's heart.

Thus the moment Krishn ji heard the name Sudama He immediately ran to greet his friend. Bhai Gurdas says-

Doorahu daykh dandaout kari chhadi
singhaasanu hari jee aaay.
vaar- 1O/9
seeing him from distance, Krishna,
the lord bowed and leaving his throne
came to sudama

Satguru ji as well took the same route on which Rai Singh was coming, because he wanted to meet IS beloved devotee and surprise him. Satguru ji met Rai Singh when he was just one mile from Sri Bhaini Sahib.

Darshan Rai Singh jab keenaa.
Guru Ram singh sabh dukh chheenaa.

When Rai Singh saw Satguru ji, then all the pain of the journey was removed. Gurbani states--

Darshan daekhat dokh nasae.
Kabahu na hovahu drisht agochar

Jeeai kai sang basae.
P-826
Gazing upon the blessed vision of the lord all
pains Vanish. Please never leave my vision,
Olord, please abide with my soul.

Thus when Bhai Rai Singh met Satguru Ram Singh ji, all his pain of the journey ended. He felt solaced.

STATE OF MIND OF GOPIKAS

Lord Krishna shifted from Gokul to Mathura Where he had to fight with Kansa. The Gopikas Were left behind at Gokul, Who felt highly tormented at the separation from Lord Krishna. The Gopikas however did not tresspass the order of Krishn ji. Although Gokul & Mathura were not too much apart still they did not go to Mathura to meet Krishn ji. They suffered the acute pain of separation like true devotees, honouring the will of the Lord.

Krishn ji deputed his trusted disciple Oodhav to Gokul to enlighten the Gopikas and give them the required solace. Guru Gobind singh ji has described the state of mind of gopikas and their conversation with Oodhav in the following Words.

Oodhav mo saoun lai bateeyaa
Jadubheer ko dhyaan jabai kar hon.
Bir-haa tab aae kai mohi grasai
Teh ke grasae na jeeyo mar hon
Na kachhooh sudhi mo tan mai rahi hai,
Dharni par hvai bisudhi jhar hon.
Tih te ham ko birthaa kaheeyai kih bhaant
So dheeraj hau dhar hon.
Dasam granth P-3 79
O, Oodhava! listen to us, whenever we meditate

on Krishna, the pangs of separation greatly affect us, because of Which we are neither alive nor dead : We do not have consciousness of our body even and we fall unconcious on the ground; how would you describe our perplexity to him? You may tell us how We can remain patient.

The agony of separation is too difficult to bear. Guru Nanak also states such a state of mind in rag wadhans as--

Mai rovandee sabh jag runaa
Runmrhay vanhu Pankhayroo.
Ik na runaa mayray tan kaa birhaa jin
Ha-o-pirahu vichhorhee.
P-558
I Weep, the whole World weeps even the birds of the forest Weep with me. The only thing which does not Weep is my body's sense of separation, which has separated me from Lord.

on the same subject the saint Kabeer says-

Mant na maanal ko-ay,
Kabeer birahu bhuyangam man basai, L
Raam bi-ogee naa jee-ai jee-ai ta ba-uraa ho-ay.
Kabeer the snake of separation from the Lord abides Within my mind. It does not respond to any mantra. One Who is separated from the Lord does not live. If he does live he goes insane.

In response to questions of Oodhav gopikas, state in the language of saint Soordas--

Oodhav jee kiaa kahiyai pardesee kee baat.

Oodhav what should We tell you about our Lord who has now gone to another place, because it is all

a secret.

Arad bhaag mander aavan keh gaiyey,
Har ahaar cha] jaat.

He had promised to return in fifteeen days, howeven full one month has passed, still he has not come.

Sass ripu barakh, bhaan repu jug bhali

We spend the day as if a year has passed and when the night comes it passes as if a yug has passed. Guru ji however goes still further and describes the situation with such persons, who have been separated from their Lord as--

Chaar pehar chahu jugah samaanae.
Raain bhaee tab ant na jaanae.
P-3 75

The four Watches of the day are like four ages and when night comes, I think that it shall never end.

Hari ripu kar rake ghaat.

In this lonely condition, in the absence of Krishna even the God of Love is exerting his influence on us.

Ravae pancham [ai gaiye shiam ji,
Taa tey man aklaat.
Soor Das prabh chander birhanee
Hari charnee chit Laat, L

Shiam jee left us on thursday, the fifth day from sunday since those who go on thursday never return, was a comman notion, so my mind is disturbed that he would never return. So we have no other alternative excepting meditating on his feet.

This state has been described by Guru Gobind Singh ji also in Dasam granth.

Syaam samai soukh daaeek thi rit

Syaam bina ati bhe doukhdaaee
Dasam Granth P-3 70
Remaining with Krishna, that season was full of charm, however without Him the season has become distressing
Raat Bani ghan ki ati sounder,
Syaam seengaar bhali chhabi paaee.
The embelishment of the thundering night is looking splendid, the sky is over cast, so the night is black and I too have Worn black ornamentation.

Syaam bahai jamounnaa tar ee.
Ih jaa bin ko nahi syaam sahaaee.
The river jamuna of black colour is flowing and for whom there is no helper other than Krishna.

In our scriptures the water of ganga has been accepted to be white and that of yamuna as black.

Kool doukool te sool oothai
sabh tel tamol lagaa dukhdaaee
Dasam Granth P-376

The agonising pains like that of the thorn, is rising at the bank of the river and at other laces and the oil and the wedding presents are all appearing painful.

After describing the black colour, now Radhika explains the white colour as under--

Sej bani sang phoolan sounder,
Chaandini raat bhali chhabi paae.
Set bahe jamounaa pat hai,
Sit motanhaar gare chhabi chhaaee.
P-376

The Lord of flowers is looking splendid in the moon lit night, the current of the white yamuna appears like a beautiful raiment and particles of sand appear like the necklace of gems. Thus every thing around looks white and illustrious.

Under such environments--

Main chadiyo sari lai bar kai,
Badh-be ham ko bin jaan kanhaaee.
Dasam Granth P-3 76
The God of love seeing us without Krishna is attacking us with his arrow.

The God of love has seen that, 'I am alone at the moment, because shyam is not with me, so he can also try his influence.' Same is our condition also. When we forget the omniscience of the Satguru then all the evils ie. lust, greed, anger, vanity and pride overpower us.

Seet lagai tab door karai ham syaam kae
ang so ang milaaee--
Dasam Granth P-3 70
Whenever we felt cold, we over came the chill by blending our limbs with the limbs of krishna.

Pokh santokh na hote kachhooh tau sokhat jio
koumadi murijhaaee.
P-377
Just as the lily Withers away in the winter month of poh, in the same manner our body has withered.

The gopikas discuss amongst themselves the good old days spent in the company of Krishn ji. Now in these winter months they have nothing else but to lament as not only their mind and soul but even their

bodies have withered. Guru Gobind Singh ji has described the state of mind of gopikas in details--

Kesar cheer banaae sareer
Gulab abeer gulaal udaaee.
So chhabi main na lakhi jan dvaadas
Maas ke sobhat aag jagaaee.
Aas ko tyaag niraas bhai,
Taskyo na heeyo kaskyo na kasaaee.
Dasam Granth P-377

The gopikas have worn the red garments and have begun to dye others with colours. I have not seen the beautiful spectacle in these twelve months, and my mind is burning to see that spectacle. I have abandond all hopes and have become disappointed, but in the faithless butcher heart no pang or pain has arisen.

Such is the distressing condition of gopikas. Krishn ji went to kurukashetra. When gopikas learnt about this, they also reached there to have his glimpse. Guru Gobind Singh ji described this meeting as below.

Soun paaee brij baalaa mohan aae hai kulkhet.
darshan dekh sabhai dukh bisre bed kahat jih net.
tan man atkiyo charan kaval sau dhan nivchhavor det.
P-562

The damsels of brija heard that krishna had come to kurukashetra. He is the same krishna, seeing whom all the afflictions come to an end, and who is called eternal by the vedas; Gur mind and body is absorbed in his lotus feet and our wealth is a sacrifice.

Thus the state of mind of the separated ones is inexplicable, as it is the height of their passionate love for the Lord.

SITA JI's SEPARATION

Hanumanji returned after meeting sita ji at Lanka. Then Ram chander ji enquired from him about her. Hanu natak states as below:

Aai ho haunu kahiyo sri raghubir,
Kachoo sudhi hai siya kee chhit maahee.

O Hanuman, tell if you could locate Sita. Hanuman said,

"Hai prabh lank kalank binaa."

Yes my lord, she is at present in lanka and is without a blot on her character. She does not look towards any one except Ram chander ji. This applies to us also. If we trust in our Guru only and do not look towards any one else, then we can also be without a blot on our character. If we do not pay the required respect to our Guru and do not have trust in Him then we do not remain His disciple. Thus Hanuman ji told Ramchander ji that sita ji lived in the garden of Ravan.

Ram chander ji further asked, "Is she alive. "
Hanuman, "Yes my Lord, just for name sake."
Ram chander ji, "why did she not die in my separation "

Hanuman ji, "Pran basai pad Pankaj mai, jam aavat hai par paavat naahi."

My Lord, only the body of sita lived in the garden of Ravan, Her soul however rested in your feet. Thus when the demon of death went there, He was not able to find her soul. This was the reason that she was still alive. The state of mind of sita ji is further expressed in the following poetry.

Birhon kee jawaal mai naa jaat jarr meyro tan,

Main aas bass paree taan tai jeebo hee karat ho.

'The fire of separation is not able to burn my body, because, I am still hoping to meet Lord Ram.'

Such an eagerness to meet the Satguru is the essence of Gursikhi too. However we have lost this characteristics now. Thus we are Sikhs just for name sake only. Sita ji further states her mind as below-

Nainan Key neer hun main boodh na marat Hon.
Raavan key traasan usaasan na praan jaat,
'I do not even drown in the tremendous flow of tears from my eyes and do not die even with the awesome terrors of Ravan. All of his dreadful actions to make me forget my Lord, have failed utterly.'

I do tell my self-
Deh chhaad jee sou nit he larat hon.
Chhateeian kee bateeaa kaha L0 praan naath,
Ram bin naik hoon na kaahu bidrat hon.

Give up this life. But my soul also does not respond to me favourably. The main reason of this is that I have never looked towards anyone else-except my lord Ram. I have full faith in Him that one day, He will rescue me from the clutches of this devil. My faith is firm in Him only.'

Eihai mailo bhes mayro kaheeio sandess kappi
key aas bass paree.

'O Hanuman, please convey my state of mind to my Lord Rama and tell Him that I continue to depend upon Him and am sure to see Him here one day.'

The devotees of Lord Almighty are entirely different from normal human beings. It is difficult to read their

state of mind. The saint Freed, hangs himself from legs in a well, only to see the Lord Almighty. The crow sits on his feet and pecks into his body. Freed then says in Gurbani--

Freedaa tan sukaa pinjar thheea taleeaan
Khoonddehi kaag. Ajai su rab-na baahurriou
daekh bandae kae bhaag.
P-1382
Freed, my withered body has become a skeleton,
the crows are pecking at my palms. Even now,
God has not come to help me, behold, this is
the fate of all mortal beings.

The crow reaches near his eyes. He then says--
Kaaga karang dhandholiaa saglaa khaaeiaa mass.
Eae doe nainaa mat chhuho pir dekhan kee aas.
The crows have reached my skeleton and eaten
all my flesh. But please do not touch these eyes,
I hope to see my Lord.

Sitaji also has similar feelings, that she still has hope to see the Lord Rama.

LONG1NG OF NAMDHARIS

In the same way a poet Sant Singh expresses his feelings about the separation from Satguru Ram Singh ji and also how his disciples are eagerly awaiting for his return. The Poet says--

Jaachat hai jaachak jiyo, kaatik key chaatrik sey.
Jaachat ko bhaee vaar bhaey hai safaid vaar.

The suppliants eagerly pray for your glimpses,
however they are disappointed like the sparrow
hawk (Chatrik bird) waiting for the first rain
drop in the month of october (kartik) because the

clouds disappear in this month. Simlarly the disciple of Satguru Ram Singh ji have been disappointed. In this state their hair have grown white, but have not been fortunate to see Him.

Kanwal rnalind kab paavehi charnaar bind.
Guru Ram Singh teyrey darshan key umeed vaar.
The disciples are eagerly waiting to touch lotus feet of Satguru Ram Singh ji.

Kinkar teyray apaar jathaa meen heen baar.
Aaou baar nid baar, dhiaan dharey baar baar.
Numerous humble disciples of Satguru Ram Singh, are like a fish out of water. They are praying for an early rain of his blessings.

The disciples are spending every moment of their lives in the memory of Satguru ji and praying for his return.

BHAI RAI S1NGH's STATE OF MIND

Bhai Rai Singh's condition was almost like that of gopikas. He had covered a long arduous journey successfully with the grace of Satguru ji. He was nearing Sri Bhaini Sahib, when he suddenly spoted Satguru Ram Singh ji coming towards him. He was excited to see Him, so he ran and caught hold of His feet. Sant Dhian Singh ji describes this in following lines--

Dour tabai pag par laptaaiyaa.
Pakar bhujaa [ai ang lagaaiyaa.

Rai Singh ran and fell at the feet of Satguru Ram Singh ji, who held him by his arms, got him up and embraced him. Rai Singh felt utterly relieved of all the pain and tiredness of the journey. Gurbani states

such a state of mind as--

Jo sukh darshan paekhatae
Piaarae mukh te kahan na jaae.
e 4 P-431
That happiness which one receives by beholding your darshan, Obeloved, cannot be described in words.

Tulsi dass ji too described such a situation as--

Giraa anainn nainn nahi bani.

Why my tongue is unable to describe the happiness of beholding the Lord, because it has no eyes. Similarly my eyes, although enjoy the sweet glimpse of the Lord, can not describe it fully, because they do not have tongue to do so. Thus the Very darshan of the Lord, especially in difficult situations is extremely joyful but can not be described in words.

Milat guru ke sukh hoi taat.
Seea peeiaa mil jin raghunath.

Rai Singh felt the same comfort after meeting Satguru Ji, as Sita ji got after meeting Rama.

BHIAI RAI SINGH MEETING WITH SATGURU JI

Poochhaa kusal prabhu ji taa so.
Aaiyo anand sehat bhaee vaa so.

Satguru Ram Singh ji asked Rai singh, "you hav come back hale and hearty after completing your task.

Rai Singh kar jor uchaarae.
Main jaavo gur ke balihaarae.

Rai Singh folded his hands and said, "I am ai

sacrifice to you."

Kirpaa aapkee rahiyo anand.
Bolae tab muskaaae mukand.

Rai Singh continued to answer Satguru ji, "All was well because of your grace." Satguru ji then smiled a bit and said,

Main sunniyo mag main ik shelf
Maarat hai paandhee bin den

I understand that on the way, a place is inhabited by a tiger, who kills the travellers in a moment.

Par rakhvaalae gur sikh keyrae.
Dusman doot chhuvai nahi neyrae.

However the Sikhs are always protected by the Guru. No enemey or any evil force can come near them.

Dai kar kar vaihi aap bachaavae.
Lok duhan sukh sehat bitaavae.

Satuguru saves his Sikhs not only in this world but the next as well. Gurbani substantiates this--

Maanas kee kahu kaetak baat,
Jam tae raakhai dae kar haath.
P-1149
what to talk of human beings, The Lord extends His hand and saves His devotees from the messanger of death.

Guru Gobind Singh ji also states-

Raakhat hai apno kar dai kar
Paap sabooh na bhaetan paavai.
Dasam Granth P-35
He saves through his own grace, no sin attaches

his devotees.

Yao jab rai singh sunn paaee.
Nainan neer mano bigsaaee.

When Rai Singh listened to the version of Satguru ji, uncontrolled tears flowed from his eyes, because he was too happy to note that Satguru ji knew all about his journey and the odds he had faced. The tears in his eyes were an expression of his happiness and gratitude.

Mano charan Sass milae chakore.
Baadar bain milae jim more.

Just as the Indian red legged Patridge (Chakor) is enamoured by the moon, Rai Singh has been blessed by the lotus feet of Satguru Ram Singh ji. Rai Singh felt as much pleased as a peacock felt with the thunder of the cloud.

Machhee Sindh mile khush hoee.
Taa sukh ko barnae kaha koee.

As a fish feels happy in more Water, similar is the state of mind of Rai Singh after meeting Satguru ji. Gurbani also states--

Jio adhiko tio sukh ghano
Man tan saauth sareer
P-60
The more the Water, the more the happiness and
the greater the peace of mind and body.

None can really state the happiness achieved under such a situtation. Nam Dev ji states--

Aiso baedhee baran na saako
Sabh antar sabh thaanee ho.

Goongai mehaa amrit ras chaakhiaa
Poochhae kehau na jaaee ho.
P-657
I can not describe such a carpenter, who is contained in everyting, every Where. The mute tastes the most sublime ambrosial nector, but if you ask him to describe it, he can not
Har gun kehathae kehan na jaaee
Jaisae goongae kee mithiaaee.
P-659
The glorious praises of the Lord can not be spoken by speaking. They are like the sweet candies given to a mute.

Kabeer ji also states--
Kahu kabeer goongai gurr khaaeiaa
Poochhae tae kiaa kaheeai.

Says Kabeer, the mute has tasted the molasses, but what can he say about it, if he is asked.

Guru Ram singh ji phir bhaakhee.
Raah kharach ki bhi kahu saakhee.

Satguru Ram Singh ji then asked Rai Singh to narrate about the expenditure on the Way.
Tang rahiyo ke sukh se aaiyo.
Beetee jim tim aakh sunaaiyo.

Satguru ji asked Rai Singh, did he have any problem on the Way, was his journey smooth '? Satguru ji. Himself narrated all about the journey.
Rai Singh ke nainan neema.
Vaimagee gur pag dhar dheeraa.

Rai Singh rested his forehead at the feet of Satguru

ji and uncontrolled tears flowed from his eyes. He was excited to be in the company of Satguru ji, hence was not able to control his tears.

Mano charan pclkhaarat gur ke.
Badhey bhaag jaagae teh dhur ke.

It appeared as if Rai Singh Was Washing the feet of Satguru ji with his tears. This was a golden Gpportunity for a devotee, which he got due to some virtuous deeds in his previous birth. Gurbani states such a situation as-

Maaee charan gur meethae.
Vaddai bhaag deevai parmaesar
Kott falaa darshan gur deethae. P-717
0 Mother, the Gurus feet are so sweet. By great good fortune, transcendant Lord has blessed me with them. Millions of rewards come from the blessed vision of the Gurus darshan.

PRAISE OF SATGURU RAM SINGH JI

Sadh sareer main jab teh aaee.
Tab ustat gur ke yaun gaaee.

When Rai Singh regained his senses, he started praising Satguru Ram Singh ji.

Satyug mop dharo tum baavan.
Keeno ba! maja ko paavan.

Rai Singh said, "In satjug you appeared as a dwarf and blessed the king Bal."

Traetae mop mam ji dhaariyo.
Daevan ko sukh daint sanghaariyo.

In traeta yug, you appeared as Ram, killed the

demons like Ravan and provided solace to the saints. Lord Rama had then vowed to eradicate the demons from the earth.

Duaapar krishan gopian saathaa.
Keeiyo kae] hae kul jag naatha.

In duaapar yug you appeared as Krishna and enjoyed with gopikas. O the Lord of the universe, you are supreme.

Daekh kaloo gati ko andhiaaraa.
Naanak naam bhagati bap dhaama.

Now in kaliyug, keeping in mind the behaviour of the dark age of kalyug, you appeared as Nanak and adopted the path of devotion and worship. Gurbani substantiates this--

Bhaao bhagat kar neech sadaaee
Tau naanak mokhantar paaeae
P-470
with loving devotional worship, abiding in
humility, ONanak, salvation is attained.

In this path of worship the devotee must not claim himself to be the Lord, even after merging in Him. The devotee must continue to say that the Lord Almighty is every thing, just as Kabeer says--

Toon toon kartaa too hooaa,
Mujh mehi rehaa na hoon.
Jab aapaa parkaa mitt gaeiaa
Jat daekho tatt too.
P-1375
Kabeer, repeating, 'you', 'you', I have become
like you. Nothing of me remains in myself.
When the difference between myself and others
is removed, then where ever I look I see only you.

Thus ultimately the devotee becomes one with the Lord, but without self pride. He becomes one with the Lord only after adapting the path of 'you', 'you', Take the example of Guru Nanak dev ji. He worked as a purveyor in the grainshop. He started weighing the grain in a balance and started counting from one. When he reached the figure thirteen (taeraan), he stopped counting further and went on repeating taeraa ie 'yours', 'yours', taeraa. He forgot all counting and pledged all to the primeval Lord. This is the only way to become one with the Lord.

Rai Singh continued to praise. Thus from Guru Nanak you contiuned upto Guru Gobind Singh ji. Then you created the khalsa. The Muslims were terrorising the Hindus. They were powerful and intoxcicated with power, they tortured the Hindus, and forced them to become Muslims, failing which they used to be killed. Hindu saints were not allowed to observe their religious customs. Thus for the protection of Hindu religion and the Indian culture Almighty sent Guru Nanak to this world. Guru Gobind Singh ji states about the incarnations of the primeval Lord as follows--

Jab Jab hot arisht apaaraa.
Tab tab daeh dharat avtaaraa.
Dasam Granth P-655
As and when inimical persons emerge and the spirit of rightousness declines, then the incarnation of the Lord takes place.

Again Guru Gobind Singh ji states the purpose of his own birth as under.

Yaahee kaaj dharaa hum janamang.
Samajh laeho sadhu sabh manmang.
Dharam chalaavan sant ubaaran.

Dushat sabhan ko mool upaaran.
Dasam Granth P-57
For this very purpose I have taken birth. O Saints, this much you should understand quite well. I am born to spread religion, emancipate the saints and to wipe out the whole lot of wicked ones.

Dikhlaaiyo kirpa nij jag ko.

You appeared as Guru Gobind Singh, created the khalsa and made your appearance feel to the world.

Ab nij panth sanbhaaran het.
Punn utrae hari mam sahaet.

Now when the khalsa also has been defiled, you have appeared as Satguru Ram singh, to put it back on the right track.

Mo sae keet kote apraadhoo.
Dai kar naam keeae prabh Sadhu.

Millions of humble devotees, who were great sinners have been converted as saints by blessing them with the Naam.

Tumree mehmaa agam agaadhu.
Gaavai ravi sas jae udd saadhu.

None can assess your greatness, the sun the moon and all the saints contemplate on your name; Gurbani also substantiates this as under-

Gaavani tudhhano pown paanee baisantar
Gaavai raajaa dhharam duaarae.
Gaavani tudhano chit gupat likh
Jaanan likh likh dharam veechaarae.
P-347
The winds sing to you, as do water and fire, the Devine righteous judge of Dharma Sings at your

door. Chitar and Gupat, the recording angels of the conscious and sub conscious, sing to you, they know, and they write, and on the bases of what they write, the Lord Dharma passes judgement.

Saes mahaes ganaes dhiaavai.
Be-antaa ko ant na paavai

The shesh naag, Shiv ji, Ganesh, all of them meditate on you continuously, still they could not fathom the limitless one.

Maaeiya Var ab moko paao..
Kiyon kar apna clap chhupaaiyo.

Now you are impressing me with your power of illusion and concealing your self from me.

Bolae gur tab chup ho bhaaee.
Naam japo jo hot sahaee.

Satguru Ram Singh ji asked Rai Singh to keep quite. You only contemplate on Naam, which is help full in all evantualities.

Saeva gur jo ahiniss kar hai.
Paavai bhaed sri nar hari hai.

Anyone who serves the Guru, the day and night, can only know about the primeval Lord.

SAAIN DASS JI

Saain Dass lived at Bhai kee Drolee. He was the brother-in-law of Guru Hargobind ji. The elder sister of the wife of Guru Hargobind ji was married to Saain Dass. He however regarded Guru Hargobind ji much above his worldly relationship. The Guru has to be

treated as above all relationships, then only you can deserve His benevolence. Those who treat Him as their relation they never get anything from Him.

One day Guru Hargobind ji was sleeping on a bed, and Saain Das was rubbing his feet. Just then Satguru ji in his subtle form went into an occean to save a sinking ship. In this process Saain Das also went along with Him. However when Satguru ji returned to His bed, the sand of the ocean also came along with his robe on the bed. This proved beyond all doubts that Satguru ji had really gone out to save a ship. Saain Das could know all this secret only because, he had full faith in Satguru Hargobind ji. Only those who serve Him from the core of their heart can know the reality about Him.

Ajar vasat jaree jih man hoon.
Pragat rahae tae dharmee jan hoon.

Anyone who shows forebearance for some thing which is too difficult to be endured, finds it turned out to be really virtuous.

PRAISE OF SATGURU RAM SINGH JI (ctd)

Sabad mop sabdae parkaasiyo.
Suraj udae sutae tam naasiyo.

Satguru blessed them with sabad-Naam. They meditated on Naam and excercised firm faith in Him, so they got enlightened exactly in the same way as the darkness of night gets vanished with the rise of the sun. Gurbani states--

Giaan anjan gur deeaa agiaan andhaar binaas.
Har kripaa tey sant bhaetiyaa naanak man pargass.
P-293

The Guru has given the healing ointment of spiritual wisdome and dispelled the darkness of ignorance. By Lord's grace, I have met the saint, O Nanak, my mind is enlightered.

Thus the spiritual wisdom removes the darkness of the mind and soul of the individual who puts faith in his Guru and follows the path shown by Him.

Premaa bhagtee jo jan raachae.
Tar bhavjal so paavat saachae.

Those persons who are engrossed in devotional love and follow the path of worship are able to swim across the vast ocean of mundane and meet the Lord Almighty.

Rai Singh tab amz guzaaree.
Suneeai kaaran karan muraaree.

Rai Singh then said, "Oh, the omniscient, the killer of demon mur, kindly listen to me."

Sangat sabh jab poocchai mo jee.
Saach kaho kae jhooth bakon jee.

Oh Satguru ji, when other Sikhs would ask me to explain all about my journey and what ever happened on the way, and my stay at the gurdwara, Then should I tell them the truth or lies.

Panth hakeekat poochhae saarae.
Beetee jim tiv kara uchaame.

When I am asked to narrate all about my journey, then I would like to speak the truth and tell them that on my onward journey you saved me from a tiger, on my return journey, when I had run short of money, you sent me the required money like this.

Sikh lubaanna makhan jaisey.

GURU HAR KRISHAN JI

This is an important episode in sikh history, about discovering the true Guru and bringing Guru Teg Bahadur the ninth Guru to lime light. The episode written in suraj prakash is as under :-

These days the sikhs are primarily divided into two factions. The Namdharis believe that Guru Gobind Singh lived for 104 years after his miraculous disappearance from Nander and blessed Guru Balak Singh ji with Gurgaddi, 'before leaving for his heavenly abode; where as the other faction believes that Guru Gobind Singh ji bestowed gurgaddi to Granth Sahib ji at Nander. Normally the verdigt once passed by high court is not heared by it again & again.

When Guru Harkrishan ji, the eighth Sikh Guru, deicided to relinquish his body at Delhi, then the senior Sl. hs like Gurbax ji who were present there, requested H1m.to nominate His successor, as per the normal practice. Guru Harkrishan ji then replied that the Sikhs .should treat Granth Sahib ji as my embodiment The Sikhs present there refused to accept this decision as they feared that various sodhis will make copies of Granth Sahib and go their own way. The general Slkh Sangat would be in dilemma, to decide their course of action.

Guru ji accepted the Logic of the Sikhs and then

Baabaa baseh ju gmam bakaaley.
Ban gur Sangat saga! samahley.

Guru Teg Bahadur ji then lived in Bakala and was engrossed in deep meditations. In relationship he was the grand father of Guru Harkrishan ji. In punjab thc;

grand father is called Baba.

Since Guru Harkrishan ji had not appointed his Successor by a definite name, the sodhis made use of this confusion and twenty two of them proclaimed themselves to be the real Guru,

MAKHAN SHAH LUBANA

Makhan Shah was a big merchant. His ships sailed on the sea. Once his ship was caught in a storm and there was no hope of its safety. Makhan Shah prayed to Satguru the Almighty Lord, to save his ship. He vowed to offer five hundred gold coins to Him. His prayer was accepted and he sailed smoothly and safely to the shores.

As per his vow, he set out in search of the true Guru and reached Bakala. He was however astonished to find twenty two persons claiming to be the true Guru. To discover the true Guru he hit upon a plan. He vowed in his mind that he will offer five hundred gold coins only to the one who himself asked for it. So he started offering five gold coins to each. Each of them accepted it happily, and none demanded the real amount. Makhan shah was astonished to see such a state. He asked some one, "Is there anyone else also?" He came to know that there was one more known as Tega the insane.

Makhan Shah reached at Guru Teg Bahadur's place. He found his mother sitting on the gate. Makhan Shah enquired about Tegh Bahadur ji from Mata ji. She said, "He is sitting inside engrossed in deep mediation." Makhan Shah requested to see him. When he went inside he offered him also five gold coins. Guru Teg

Bahadur ji smiled at him and said, "Oh dear look at my shoulder, I saved your ship from sinking, and now you have come with only five gold coins."

Makhan Shah instantly Went into a stage of trance. He climbed up the roof and shouted loudly, "0 siblings, do not be confused and get deluded by any body, I have found the true Guru."

This is how Guru Teg Bahadur ji, the ninth Sikh Guru came to lime light.

BHAI RAI SINGH AT SRI BHAINI SAHIB

Sikh lubaana makhan jaisey.
Bachey jahaaz na holey kaisey.

Thus Makhan Shah's ship was saved, so why he should not shout loudly and tell the truth to people.

Oochey charh tin daee duhaaee.
Gur ladho sangat sukh daaee.

Thus Makhan Shah Went on the roof top and shouted having found the true Guru. He gave solace to the confused Sikhs.

Ah hee hakash avagiyaa meyree.
Sach kahon jo nainon heyree.

Rai Singh requested Satguru Ram Singh ji to kindly pardon his impertinence, because he will tell the people only the truth.

Gur chup bhaey gahiyo tis haath.
Chaley jais Raadhey brynaath.

Satguru ji kept quite. He continued to Walk along with Rai Singh exactly as Krishna Walked With Radha ji.

Aaiy taa sang kartey baatee.
Sri abichal saakhi sukh daatae.

Sat Guru ji continued his talk With Rai Singh and kept on narrating all about Hazoor Sahib.

Aagey hi pmhh jaat uchaaree.
Rai Singh jo nain nihaaree.

Satguru Ram Singh kept on narrating the entire happenings to Rai Singh, which he had experienced during his visit to Hazoor sahib. Rai Singh felt astonished that Satguru ji instead of asking him to narrate all about his journey was himself narrating everything, as if he was the eye witness.

Sane sane sangat mein aaiye.
Dekha singhan drishat lagaaiye.

By and by Satguru ji reached the congregation of his disciples. All the persons present there saw Satguru ji entering the congregation With one of his disciples.

Singh aaihe ik gur key sang.
Cheley aa! poomn hari rang.

Satguru ji appeared to be in his full bloom and highly delighted. The Sikh accompanying Satguru ji was as Well highly motivated.

Aaiy nikat jabai sar mam.
Kari bandna ooth tamaam.

When Satguru ji reached the congregation near Ram Sarover, all the Sikhs present there stood up and offered their reverance.

Rai Singh dikhiyo eh choj.
Baithae singhan kee ik fouj.

Rai Singh was astonished to see so many Sikhs present in the congregation. When he left for Hazoor

Sahib there were only thirteen Sikhs with Satguru ji. However on his return, after about three months there was almost an army of Sikhs sitting there. The history has fully corroborated the fact, that Satguru Ram Singh proselytized seven lakhs into Namdhari faith in barely ten years. This is the highest average in sikh history.

Dekh khel mann meih bismaaiyo.
Nari nar mela samudaaiyo.

Rai Singh was surprised to see such a big gathering of men and women.

Satguru Gobind Singh's premonition, that his twelveth incarnation will make both the men & women contemplate on Naam, came out to be true. The baptising of women and the sikh marriage ceremony came into existance only during the era of Satguru Ram Singh ji.

Maajhe des maalve sangat.
Baithee ek lagee teh pangat.

People from maajha & malva regions of Punjab were sitting at one place and enjoying musical recitation of hymns.

Dholak chhainan kee dhun laagee.
Shabad parhat hovai bairaagee.

TRADITIONAL MUSIC

In olden days the musician used to sing soft tunes, but with full devotion and reverence. They used to sing with a small drum and cymbals and without any narration of incidents or explanation, fully following the following dictation of Gurbani--

Nirbaan keeratan gaavahu kartae kaa
Nimakh simarat jit cchootai
P-747

In the state of Nirvaanaa sing the keertan of the Creators praises, Contemplating Him in meditation, even for an instant, one is saved.

Now a days the style of singing has undergone a great change. One of the singers stands up and acts as a leader. He then cites various anecdotes from history to draw the attention of the audience. Thus the focus gets shifted to the audience rather than the Satguru. In the olden system singers used to sing collectively and the focus was the Satguru only. This was the ancient Indian way.

DRIFT FROM INDIAN CULTURE

Once Sardar Atma Singh ji organised an official function at Delhi where many senior officials were invited. I too was invited there. All the officers spoke in standing posture. When I was asked to speak, I said I will say something but only sitting in my seat - because lecturing while standing is the english way. We have started following the english in every respect and forgotten the ancient Indian culture. I told them that, now-a-days, we suffer serious problems only because we have forgotton the Almighty Lord. We have given up our golden religious traditions like-- getting up early in the morning-taking bath-contemplating on Naam and recitation of Gurbani. These things no more remain as essential part of our initial education. These must become essential part of our nursery education as these are the basics for character building. These must become the foundation of our education. If the foundation is strong and stable then the superstructure will also be safe and sound.

Earlier the nursery education was given in temples by the priests. In this way the basic tenets of belief and religion were induced into the child in his tender age. This made him strong in his beliefs and helped in his charactor building. He could realise the very purpose of his birth. Thereafter when he started his normal education his basic beliefs and moral values gave him the required strength to become a civilised and a loyal citizen of his country. He became fully responsible of his moral and social obligations. Such children would as well understand their duties towards their parents and elders. They would give them due regard. Thus the ancient Indian culture and traditions would progress alongwith the modern education.

The enviornments are changing fast. Materialism is over powering all individuals. So there is a dire need to evaluate the modern developing society in which the western culture is also infringing fast. We must save the ancient Indian culture, if we want to retain our identity.

MUTUAL UNITY

The unity amongst various factions of Sikhs has become an important issue. Unfortuately we are not able to unite even on our religious functions. About fourteen years ago when I came here, I was asked this question. This has a very simple solution. I told them the only way of uniting together is that when Akalis celebrate a function they should invite Namdharis as well. The Akalis can follow their own customs, Namdharis should cooperate with them and not object to anything. Similarly when Namdharis hold any function, they must invite Akalis also. If Namdharis

want to perform a keertan in the Gurdwara of Akalis they should be allowed to perform ardas of twelve Gurus and when Akalis come to Namdharis they Should be free to perform according to their custom.

Fourteen years back I organised a Guru Nanak Naam leva Sarab Sampardai Conference at Sri Bhaini Sahib. Some factions told me that they would come only if they are allowed to perform ardas of ten Gurus. I told them, I have no objection as they only have to do it. This enabled us to hold such a big conference, where all the factions of Sikhs participated. This brought all of us near each other.

Similarly if we go to a Hindu temple we should be free to hold our religious function. In case they want to celebrate in a gurdwara, they too should be allowed to do so. If we stop objecting to minor things, then only we can unite. All factions have to be magnanimous and large hearted in mutual dealings.

During my current visit, I have seen that some of the persons have not so far come to the congregation. May be they come tomorrow. In this foreign country especially, if you all do not live together amicably, then each one of you is bound to suffer. Have full faith in your Guru, but love each other. While offering morning supplication Sikhs do say- khalse daa man neevan mat uchee.

What does this mean? Humility in mind has been advocated by Guru Nanak by asking us to greet each other by touching feet. The main object is however to love each other:

WILL OF THE LORD

The destiny is too powerful. Whatever happens in this world is only according to the will of the Almighty Lord. The Lord Shiva blessed Ravan with kingdom. He however forgot for a moment that Ravan would not remain king forever. Bhabeeshan was bound to succeed him. Similarly Shishupal kept on planning tg marry Rukmani. The will of Lord was against him, 50 Lord Krishna married Rukmani.

Guru Gobind Singh's wife Mata Jeeto ji one day saw in her vision that all the sons of Guru Gobind Singh ji had been martyred; her mother-in-law also had died; Satguru ji himself was moving bare footed without any associate; The Anandpur was completly desolated. One day when Guru Gobind Singh ji was sitting alone, Mata Ieeto ji came to him and requested with folded hands, "My Lord I have seen all this ruination in my vision." Satguru ji smiled and said, "All this is destined to happen." Gurbani also corroborates this--

> Haran bharan jaa kaa naetar for.
> Tiskaa manter na janae hor.
> He destroys and creates in the twinkeling of an eye. No one else knows the mystery of his way.

Thus Guru Gobind Singh ji knew what was going to happen in the future, still he accepted all this regarding it as the will of the Lord.

WATERS CAN NOT DROWN ME

Many years before his deportation Satguru Ram Singh ji foretold, "The English would deport me, and keep me under custody for a long time. They would then declare me dead. Dear siblings, the waters can

not drown me, the fire can not burn me; none should believe that I have died. Even if some one says that he had lit my funeral pyre, you must not beleive it."

All this ultimately came out to be true. The English declared Satguru ji dead in 1885. However the facts contradicted it. One Alam singh wrote an article in the gazeteer newspaper in 1929, that he had met Satguru Ram Singh ji in 1891. S. Sunder Singh of Manawale was a land lord. He had been in military service. He declared that some of his associates met Satguru ji in 1888. This was informed by a tehsildar who met me in 1912. There was evidence of Satguru ji being in Germany in 1914. Not only this even the government's own records contradicted death of Satguru ji.

Thus the Satguru knows all about future as well. He however allows everything to happen as per the will of the destiny.

Notes

1. This updesh was delivered by Satguru Paratap Singh ji at Bangkok on 9-12-1948.

2. The sarover at Sri Bhaini Sahib is named Ram Sar. It is believed that this existed since the times of Ram Chander ji. When this was dug in 1897 a trianguler firealtar with oily coal was, found. Pt. Sunder Lal, a well known historian has also confirmed this

3. Satguru ji here cites some historic cases of the state of mind of devotees who suffered separation from their Lord.

Updesh-9

FORMER SIKHS AND THEIR DECLINE

Early in the morning, Sikhs in former days used to read the Granth Sahib, offer the holy pudding to the Guru and pray. Thereafter only they would eat anything. Contrary to this, their sons and grand children stopped this holy practice. What to talk of reading the Granth Sahib, they would not even enter its room to burn the incense.

In those days the almirahs were non existant. So the Granth Sahib used to be kept in open earthen shelves, carved out in the wall. Thus it was freely accessible to rats. The books used to be bound by using a paste made of flour. So the rats enjoyed their bites on the binding of Granth Sahib. That happaned because no body ever took care of the holy books. Gaini Gian Singh ji has described explicitly such pa sort of situation in his book Panth Parkash as :-

Japuji na Rehms padhain sunnai kabi khaas,
Our jo padhat paas hass tin you rarrai.

That was the miserable plight of the Sikhs that none ever read Gurbani. If at all any body did it, he became a source of laughter for others.

THE MORNING NITNEM

I would request you all to ensure" that you read Gurbani daily. I have observed that the young boys come to sadh sangat with cameras in their hands. They do not possess a book of Gurbani or the counting beads in their hands. While coming to sadh sangat in the morning, they should come like sadh sangat and not as photographers. The morning is specifically meant for meditation and recitation of Gurbani. You

have been blessed by this precious human life. It must not be wasted. Gurbani has stated that--

Eaethhahu chhurrakiaa thour na paae.
P-362
Having lost this opportunity no place of rest shall be found.

Thus if you do not get up early in the morning and meditate on Naam, during my presence even, then when would you be doing it. Yesterday in the evening Nitnem, I had allowed some persons to go. I was surprised that even Namdharis had gone out of the Nitnem. This freedom was only for Non-Namdharis. Anyway, you must pay special attention and make the best use of this opportunity. I have stated earlier the religiousz routine of an ascetic and a household. You people now shirk the daily routine of contemplation for one hour even. Satguru ji has desired us not to miss Nitnem at all. He wanted us to mutter the name of the Lord all the time and we hesitate to sit for meditation even for one hour. Gurbani states that-

Saas giraas japo apunae har bhaalee.
P-796
with each breath, morsel of food, I meditate on my lord and seek Him.

A Gursikh offered food to another Gursikh. When he started eating, the host interrupted the guest and said, "Kindly do not eat it dry." The guest thought that he may not have used butter. Second time when the guest tried to eat, the host again interrupted him. The guest then requested the host, "I might have made some mistake, you kindly advise me." The host then said, "Please mutter the name of the Almighty Lord with each morsel you eat." This is how the above message of Gurbani is implemented. Satguru ji has

relexed a number of conditions for us. However Satguru Ram Singh ji has desired in one of his orders and said, "Dear Namdharis, each one of you must memorise Panj Granthi3, otherwise do learn by heart atleast, Japu, Jaap, Rehras, Arti Sohela, Sukhmani and Asa Di Var. However none should learn less than Japu, Jaap, Rehras, Arti Sohela and Chandi di var[4]"

We are Namdharis, we must not hate or envy any body. We must have high morale and follow the orders of the Guru strictly. The actions are more important than mere promises. We must live a practical life. Satguru ji has clarified this in Gurbani as--

Galee ho sohaagan bhainae kantu
N kabehoon mai mileaa.
P-433
I am called the happy soul-bride, O sister, but
my husband Lord has never met me.

Again he says--
Giaan N galeeee dhoodeeai kathnaa kararraa saar
P-465
wisdom cannot be found through mere words to
explain it is as hard as iron.

DETERIORATION OF SIKHI

Giani.Gian Singh ji had very explicitly narrated the deteriorated state of the Sikhs5. How the Sikhs had mtauy f0fg0ttcn the path of truthfullness shown by Guru Gobind Singh ji. How adversely they had deviated from the tenets of beli f 'b d
Gobind Singh ji. e 3 prescn e by Guru

To safeguard the fundamental purity of then ektremely deteriorated religious routine, Satguru Ram Singh ji appeared as the incarnation of Almi ht Lord in consonance to the following premonitioi o}f Gun; Gobind Singh ji.

Jah Jab hote arisht apaaraa_
tab tab daeh dharat avtaaraa.
Dasam Granth P-155

As and when inimical persons emerge and the Splflt of righteousness declines, the incarnation of the Lord takes place,

Satguru Ram Singh ji had closely witnessed the Sorry state of affairs of Sikhs while He was in the Sikh army. He had therefore anticipated the fall of Sikh empire also. Satguru ji had an other companion in the army by name Jioon Singh. He was a pious man and an associate of Satguru Ram Singh ji. Pointing towards the Sikhs of those days, Satguru ji said to J ioon Singh that, those were the same religeous Sikhs, about whome Guru Gobind Singh ji had already prophesied. The Sikhs had fallen victims of voluptuousness, sodomy and inebriation. They had totally forgotton contemplation on Naam and recitation of Gurbani.

While in the army Satguru Ram Singh ji used to go out and contemplate on Naam at some lonely place. Sometime he used to grind together two bricks. When asked, he would reply, "I am in the process of eradicating the malechh Khalsa?" Baba Kahan Singh, who was a subedar in the army, was fortunate to have witnessed many a miracels by Satguru ji. He was the first devoted disciple of Satguru ji. Those days Satguru Ram Singh ji always used to be in a state of trance.

When the Khalsa army got ready to fight with the English, before starting on their journey they prepared Karrah Prashad and started waiting for Satguru ji. As Satguru ji reached there, he got annoyed and threw away the Karrah Prashad. When asked by the Khalsa Sardars, Satguru ji replied that the Karrah Pmshad had been prepared with the water poluted by the hubble bubble (Hukka). When enquired the confectioner accepted his guilt, and agreed to the above allegation. This was the level to which the sikhs had fallen.

THE RECIPE OF KARRAH PRASHAD

Guru Gobind Singh ji had ordained the following specific way of preparing the Karrah Prashad.

Karmh Prashad ki bidhi sun leejae.
Teen bhaant to samsar keejai.
Laepan aagae bahukar deejai.

All the three ingradients ie the Atta, the Sugar and the Ghee, should be in equal quantities. The place where the prashad is to be prepared, should be first swept properly. It should then be besmeared with fresh earth. Therafter the utensils should be scrubbed and washed properly. The person who has to prepare the prashad must get a complete wash with chaste water. While preparing the prashad he should then continuously mutter the name of Lord. He should cover his mouth with a piece of cloth, so that his spit does not fall in the prashad.

The prashad prepared with such a sanctity only is worth offering to the Satguru. This has to be prepared

by a Gursikh only and not by any body else. Under no circumstances it should be prepared by confectioners because they can not take all the precautions stated above. The Sikhs of that era had however forgotten all those tenets and fallan to the lowest level of degredation.

THE TWELVETH INCARNATION

Satguru Gobind Singh had prophecied about his twelveth incarnation. To recognise Him, Guru Gobind Singh ji stated that--

Kayug main sazjug kar thaano.
Tab hi barhwan bap pehchaano.
The twelveth incarnation will set up satjug
within kaljug. The one who does so be recognised
as my twelveth incarnation.

Satguru Ram Singh ji fulfilled the above requirement of Guru Gobind Singh ji. Satguru Ram Singh ji started preaching Gursikhi and bring back to its fold all those who had earlier discarded it. Giani Gian Singh ji has stated this, in his opus, Panth Pf&k21Sh as under-

Hukai chhudvaae rakhwaae kes moniou ke
Sudha chhaki thaae sikh bhaag jinai jaagio.
Phailiyo jas bhaaree sikh theeae taahi ke apaaree,
Sikh panth birdhaaiyo naam rass paagiyo.
Feem bhang post sharaab maas chori yaaree,
T hagee taj thheeae sant sayug aag6liy0.
He made people give up smoking and k€€P
unshorn hair, particularly fortunate were those
who partook of the Nectar and entered the sikh
fold. His fame spread apace. People in multitude
became his disciples. Manifold grew the Khalsa.
His disciples soacked in the bliss of Nam, gave

up opium, hashish, Poppy, liquor and various other intoxicants. They would not eat meat. They would not steal. They foreswore adultery and deception. They practised saintliness. The Golden age had returned.

Thus Satguru Ram Singh ji blessed the people with Naam, encouraged them to read Gurbani and adopt the tenets of religious belief as a mode of saintly living.

NAAM IS INVALUABLE

There was a poor farmer. His fields were on the banks of a river. He used to stay there even in the night for watch and ward of his fields. He used a pallet bow to scatter the birds. One day he was on the river. Suddenly some earth fell into the river, from where he found a pot containing beautiful red beads. He brought it and started using the beads in his pallet bow. Like this he consumed most of these. One day his wife came to the fields. She was fascinated to see these beautiful beads. She took one of these to her house, so that the children could play. They had nothing to eat at home so the wife thought of selling the bead. While she was going to the shop, a jeweller saw the bead in her hand and was surprised to see such a costly and invaluable bead in her hand. He took over the bead from her and asked her to come to his shop next day. The jeweller asked her to carry as much material from his shop upto the evening as she could. She along with her children started carrying the articles from morning and continued till evening. They were very happy that the bead has enriched them with so much wealth.

The bead in fact was a costly ruby. The jeweller

could evaluate it rightly, where as the farmer and his family had regarded it as a mere stone.

After some time the farmer came to his home and was astonished to see their rich status. When asked, his wife told him, that it was all the result of one bead which she had brought from him. The farmer realised the value of beads, heaved a sigh and died. Thus inspite of having wasted so many beads only one of these could turn their life into prosperity.

Similarly the Almighty has given us a limited number of breaths. If we do not use these for contemplation on Naam then such precious breaths which are like jewels get wasted. These breaths get usefully employed if we spend these in holy congregation for contemplation on Naam. Kabeer ji has said--

Kabeer eaik gharree aadhhee gharee, aadhhee hoon tae aadh.
Bhagtan saetee gosattae jo keenee so laabh.
P-1377
Kabeer, whether it is for an hour, half an hour,
or half of that. What ever it is, it is worth while
to speak with the holy.

Sangat Kaa gun bahut adhhikaaee
Parh sooaa ganak audhaarae.
P-981
The virtues of the sangat, the holy congregation,
are very great. Even the prostitute was saved
while teaching the parrot to speak the Lords
name.

Also--

Ajaamal pingulaa lubhat kunchar gaae har kei paas.
P-1124

Ajaamal, Pingulaa, Lobhiaa, and the elephant
went to the Lord.

All the above mentioned beings went to the Lord simply by muttering the Naam just once. The Satguru has given us this opportunity to contemplate on Naam. Still if we do not make use of this facility, we are bound to suffer. Satguru Ram Singh ji has specifically ordered that those who would not contemplate even for one hour, are bound to suffer. Satguru Ram Singh ji has flatly refused to protect such persons who do not contemplate on Naam. Satguru Gobind Singh ji had prophesied in Sau Sakhi that-

Khalak khaalak khees ees moos hindoo
Khalak pees dikhaaoo deep.
the entire world including the kings the followers
of the Christ and Moses and the Hindus, all
would be ground like grain and annihilated.

When asked by the Sikhs as to who would be saved. Satguru Ram Singh ji replied, "Only those who contemplate on Naam would be saved exactly like the wheat grains which remain near and attached to the peg of the grinding stones."

So I would like to request you all, to make the best use of this opportunity and meditate on Naam. Pray to Satguru ji for me as well, so that my mind also remains engrossed in the name of the Lord. The way you desire and struggle for accumulating more and more wealth, the same way you should also accumulate the wealth of Naam by devoting more and more time for its contemplation. The Gurbani has stated that--

Naam Dhan jis jan kai paalai soee pooraa saahaa.
P-680
That humble servant who has the Naam as his

wealth is the perfect banker.

Thus the wordly wealth never always remains with any body. It is something which keeps coming & going. The one who is rich today becomes a begger tomorrow and vice versa. Those who migrated from west punjab, had to leave their properties there. None could bring those along with him. It is however the wealth of Naam which remains with the individual in this world as well as the next one.

See the power and importance of Naam7. Pootna went to kill the infant Krishn ji; she had killed many infants in the past. This is a very serious crime. As per the shastras the killing of a hundred cows equals the killing of one saint. And killing of a hundred saints equals killing of one infant. When Pootna tried to kill Krishna, according to Guru Gobind Singh ji

Paap kariyo bahu pootna jaaso narak daraae.
Ant kahiyo har chhaad dai basee bikunthai jaae.
Dasam Granth P-263
Pootna committed so heinous a sin that even the hell itself felt frightened. At last she said, leave me, O Lord. She went to heaven for having remembered Lord at the last moment.

Gurbani has cited some other cases as under--

Sun saakhee man jap piaar.
Ajaamal audhariaa kahi eik baar.
Valmeekai hoaa sadh sang.
Dhhroo ko miliaa har nisang.
Taeriaa santaa jaacho charan raen.
Lac mastak laavo kar kirpa daen (Rehaao)
Ganikaa audhharee har kehai tott.

Gajaendr dhhiaaiou har keeou mokh.
Bipr sudaamae daaladu bhanj.
Rae man too bhee bhaj gobind.
Badhik oudhhaarion kham prehaar.
Kubja audhharee angusatt dhhaar.
Bider oudhhaarion daasath bhaai.
Rae man too bhee har dhhiaae.
Prehalaad rakhee har paij aap.
Bastar chheenat dropattee rakhee laaj.
Jin Jin saeviaa ant baar.
Rae man saav too parehi paar.
P-ll92
Listen to the stories about the devotees, O my mind, and meditate with love. Ajaamal uttered the Lords name once and Was saved. Balmeek found the sadh sangat, the company of the holy. The lord deffinitely met Dhru. I beg for the dust of the feet of your saints. Please bless me with your mercy, Lord, that I may apply it to my forehead (Pause). Ganika the prostitute was saved, when her parrot uttered the lord's name. The elephant meditated on the lord and was saved. He delivered the poor Brahmin Sudama out of poverty. O my mind, you must meditate on the lord of universe. Even the hunter who shot an arrow at Krishna was saved. Kubija the hunchback Was saved, when God placed his foot on her thumb. Bidar was saved by his attitude of humility. O my mind, you too must meditate on the lord. The lord Himself saved the honour of Prahlaad. Even when she was being disrobed in court, Dropattee's honour was preserved. Those who served the lord, even at the very last instant of their lives, were saved. O my mind, serve Him and you shall be carried across to the other side.

BE CAUTIOUS

Dear Namdharis, I request you to make the best use of this opportunity. You have got this human life after struggling in eighty four lakh births. This is highly precious, if you miss it now, then no one knows When you will get an opportunity again. Dewan Nand Lal ji has also cautioned as--

Ba hash bash, ke hangaamae naun bahaar aamad
Bahaar aamade yaar aamad, karaar aamad.
ghazal 19

come to senses, behold, the spring season has come, with the spring the benefactor--the satguru has come. He had promised to bless you with Naam, so that you could cross over the ocean of life and death.

Thus this human life is invaluable. Your routine engagements keep you always involved. You have to find time for Sadh Sangat and make the best use of this human life. Ensure that it is not wasted away, Gurbani has stated--

Nadeeaa vaah vichhunniaa maelaa sanjogee raam.
P-439
The rivers and streams which separate might unite again with luck.

Guru Nanak Dev ji had stated in Raag Dhanasari that--

Ham aadamee haan eik damee
Muhalat muhat N jaanaa.
Naanak binavai tisai saraevahu
Jaa kae jeea paraanaa.
P-660
We are human beings of the briefest moment, we do not know the appointed time of our

departure. Prays Nanak, serve the Gne, to whom our soul and life belong.

The man is called aa-damee i.e. if the breath comes he exists. The moment breath stops, man siezes to exist. Thus we are always surrounded by this uncertainty. Our duty is to obey the orders of Satguru ji. We must gontemplate on Naam regularly although the goncentration of mind takes place only with the blessings of Satguru ji.

THE KING AMBREEK

Ambreek was a king. He used to contemplate on Naam the whole night and discharge his normal duties as a king during the day. His wife also used to contemplate on Naam along with him. They kept on increasing their time of contemplation in the night. Ultimately they reached a stage when only one gharee i.e. twenty three minutes of the night remained for sleep. Ambreek said to his wife, "O dear, why waste this portion of night in sleep." She said, "I am feeling sleepy." The king said, "let us start working on the grinding stones, so that the sleep does not effect." The moment they started grinding the stones, the Almighty lord appeared in person and caught hold of them by the arms. Thus should be the eagerness and devotion towards Naam.

SATGURU, THE REAL FRIEND

You should attatch full responsibility and devotion towards the orders of Satguru ji. Love every body. Do not curse any body. You must live in harmony at home. Now a days no body wants to listen to the elders. This is not a good practice. Satguru Gobind Singh ji has written such a state of affairs to be prevelant in

Kalyug, he said--

Ek ek ke panth na chal hai.
Ek ek ki baat authal hai.
Dasam Granth P-571
No one will follow the established religious path
and all will oppose the saying of each other.

Friendship would be for name's sake only. However it is the Satguru who is the best friend and the protector under all evantualities. Gurbani has stated-

Satgur mitra maera baal sakhaaee.
P-94
My friend Satguru, has been my best friend since
I was very young.

Also,
Eik sajan sabh sajanaa eik vairae sabh vaad
P-957
If the One Lord is my friend, then all are my
friends. If the Lord is my enemy, all fight with me.

Thus if you would love the Satguru and devote yourself fully to Him, then the entire world would love and adore you. S. Atma Singh used to say that with your back towards the sun, if you try to chase & catch your shadow, you will never be able to do so. However if you face the sun, then the shadow also follows you. Similarly if you devote yourself to Satguru and focus your attention on Him only, then the wealth for which you are otherwise struggling also follows you.

Seth Phoola singh ji is a glaring example. His sons are prospering well because of him only. He is older than me. How ever in the morning, I find him always present in sadh sangat. He comes here even earlier than mc.

Thus those who would contemplate on Naam and recite Gurbani, would be prosperous. Give up jealousy. All should live amicably. Love each other, but have faith in your Satguru only. Namdharis and Akalis must unite. If an Akali comes to Namdharis, he must be treated with full respect and honour. Similar should be the attitude of Akalis towards Namdharis. We belong to the same Guru. We both read the same Gurbani, then why should we not celeberate the gurpurabs together; We must try to accomodate each other. Hatered and blasphamy must be discarded in totality. Meditation on Naam and recitation of Gurbani should be the only way of GurSikhS_

Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 1-03-1950.

2. For religious routine of ascetics and Household see P-23

3. A booklet containing selected scriptures to be read daily.

4. Minimum scriptures to be read daily.

5. For detail see P-l5l

6. Malaechh Khalsa-the Sikhs who had deviated from the prescribed code of conduct and become victim of vulporlous , Sodomy, ineberiation and non-vegetariamsm.

7. Satguru Partap Singh ji here cities examples from history, as to how even low levelled persons were saved from falling in hell, by Simply remembering the Lord at the last moment.

Updesh-10

Dandut bandhan anik baar sarah kalaa samrath.
Dolan tay raakho parabhoo naanak dae kar hath
P-256
I bow down and fall to the ground in humble
adoration, countless times, to the all powerful Lord,
Please protect me and save me from wandering,
God. Reach out and give Nanak your hand.
Jaahee kul tay pargat hoey taahee kul ko naam.
Pun dwadas gurind ko mayree hai parnaam.
I first salute the dynasty in which the twelveth
incarnation would appear and then I salute the
twelveth master.

VIRTUES GF HOLY CONGREGATION

First of all I would like to draw the attention of sadh sangat towards the holy congregation here, which lasts for about two to two and half hours only. All should reach here on time. Some persons keep waiting for the last instant only. This is wrong. They must make the best use of this opportunity. Sant Tulsi dass ji has said--

Sant samagam hari katha tulsi durlabh doae.
The company of saints and exegesis of scriptures
are scarcely available.

Kabeer ji has also said in Gurbani.

Kabeer eaek gharree aadhhee gharree aadhhee hoon tae aad
Bhagtan saetee gosattae jo keenae so laabh
f P-1377
Kabeer, whether it is for an hour, half an hour,
or half of that. Whatever it is, it is worth while
to speak with the holy.

Thus the importance of sadh sangat is supreme. In Gurbani Guru Ramdas ji states further,

Sangat kaa gun bahut adhhikaaee
parr sooaa ganak oudhaarae.
P-981

The virtues of sangat, the holy congre ation are so very great. Even the prostitute was saved by teaching the parrot to speak the lords name.

Yesterday we talked about the birth of Satguru Ram Singh Ji- Sqme persons say, Why do you talk about the same thing again and again. Why should we not do so, about facts which are beneficial to the entire society. We take our meals daily and repeat all other activities also daily. What is the problem if we talk of something which benefits all. Unfortunately people have a tendency towards atheism. They say confidently that there is no God. So there is no need of Gurus or other holy beings.

There was a Sindhi gentlemen by name Sewak Ram. When I came here in 1934, he used to mme t0 the congregation daily. Although Sindhis have high reverance for Gurbani, still one day he asked me, "You are listening Asa Di Vaar, daily, do you not feel bored."

I said, "Mr. Sewak Ram, you eat same food daily, did you ever feel bored."

There are many other things, including your daily food, where you love to have a change. However simple Roti and pulse is something which you can continue to cherish regularly for a long time. Similarly the real food for the soul of a Gursikh is contemplation on Naam and recitation of Gurbani. Gurbani states-

Saachae naam kee laagai bhookh.

Titt bhookhai khaae chaleeahi dookh.
P-349
If some one feels hunger for the true name, then
that hunger shall consume his pains.

In your shop, you praise your commodites to sell them to the buyer. Similarly this is our shop, the shop of the Guru, where I as a salesman, has to sell my commodites-the spiritualisum, teachings of Gurus and truthfulness. Bhai Gurdas has explicitly dealt with this subject in his bani as under--

Bayd giranth gur hati hai jisu lagi bhavjalpaar outaaraa.
Satgur baajhu N bhujheeaijicharu dhamy N prabhu avtaaraa
Vaar I
From that knowledge of Vedas which gets man
across the world ocean. Even the knowledgable
people cannot get away, So long God does not
descend on earth in the form of a true Guru, no
mystery can be understood.

Tulsi dass ji also substantiated this as--

Aap pmbhu dhari manuj sareeraa.
Harehi kirpa .nidhi sajjan peeraa_
The lord Almighty incarnates in the form of true
Guru to relieve his disciples from pain and agony.

THE TRUE GURU

Satguru ji says in Gurbani that the lord has to appear in form, in every aeon to bless his disciples

Har jug jug bhagat upaaiaa
Paij rakhda aaiaa raam raajay.
P-451
In each and every age, He creates his devotees,
and preserves their honour, O Lord king.

Guru Gobind Singh has also substantiated this idea.
Jab jab hot arist apaaraa.
Tab tab deh dharat avtaaraa
Dasam Granth P-155
Whenever numerous tyrants take birth, then the lord manifests himself in physical form.

Lord Krishna too had emphasised the same ideology in Bhagwat Gita as below:

Yada yada hi dharmasya, glanir bhavti bhamta.
Abhyuthanam adharmasya, tadatmanam sirjamyaham
Whenever and wherever there is a decline in religious practice, and predominant rise of 1rreligion, O descendant of Bharata, at that time I descend myself.

Paritranaya sadhunam vinasya ch duskirtam.
Dharam sansthapanarthaya sambhavami yuge yuge.
To deliver the pious and annihilate the miscreants as well as to re-establish the principles of religion, I myself appear, millennium after millennium.

Guru Gobind Singh ji has exactly translated the bani of lord Krishna in his own bani, as below-

Jab jab hot arist apaaraa--
Yada yada hi darmasya glanir bhavati bhaarata.

Tab tab deh dharti avtaaraa--
Abhyuthanam adharmasya, tadatmanam sirjamyaham

Guru Gobind Singh has translated this, very nicely and in brief. Further Krishn ji has said--

Paritranaya sadhunam
vinasya ch duskirtam

Guru Gobind singh ji has translated this as under-
Ehai kaaj dharaa ham janman.
Smajh laehu saadhoo sabh manman.
Dharam chalaavan sant obaaran.
Dusht sabhan ko mool upaaran.
Dasam Granth P-59
For this very purpose I have taken birth. 0 saints, this much you should understand well. I am born to spread religion, emancipate the saints and to wipe out the whole lot of wicked ones.

THE SAINTS AND DEMONS

The human beings have been classified into two main catagories. Une of them has been termed as saints and the other as demons. The characteristics of both of these have been very Well explained in the following scriptures of Japuji Sahib.

The saints--

Asankh Jap asankh bhaao.
Countless meditations, countless loves.

Asankh poojaa asankh tap taao.
Countless worship services, countless austere disciples.

Asankh granth mukhi vayd paath.
Countless scriptures and ritual recitations of the Vedas,

Asankh Jog mani rehehi udaas.
Countless yogis, Whose minds remain detached from the World.

Asankh bhagat gunn giaan veechaar.
Countless devotees contemplate the wisdom and
virtues of the Lord

Asankh sattee asankh daataar.

Countless the holy, countless the givers.
Asankh soor muh bhakh saar.
Countless heroic spiritual warriors, who bear the brunt of the attack in battle (Who with their mouth eat steel)

Asankh moni liv laae taar.
Countless silent sages, vibrating the string of his love.

Kudarat kavan kahaa vichaaru.
How can your creative potency be described?

Vaariyaa na jaavaa eak vaar.
I can not even once be a sacrifice to you.

Jo tudhyu bhaavai saaee bhalee kaar.
What ever pleases you is the only good done

Too sadaa salaamati nirankaar.
You eternal and form less one.

The characteristics of Demons--

Asankh moorakh andh ghor.
Countless fools, blinded by ignorance.

Asankh chor haraam khor.
Countless thieves and embezzlers.

Asankh amar kari jaahi jore.
Countless impose their will by force.

Asankh gal vaddh hattiyaa kamaahi.
Countless cut-throats and ruthless killers.

Asankh paapee paapu kari jaahi.
Countless sinners who keep on sinnning

Asankh koorriaar koorrae firaahi.
Countless liars, Wandering lost in their lies.

Asankh malaechh malu bhakhi khaahi.
Countless Wretches, eating filth as their ration

Asankh nindak siri karehi bhaaru.
Countless slanderers, carrying the weight of their stupid mistakes on their heads.

Naanak neechu kahai vichaaru.
Nanak describes the state of the lowly.

Varriyaa na jaavaa eak vaar.
I can not even once be a sacrifice to you

Jo tudh bhaavai saaee bhalee kaar.
What ever pleases you is the only good done

Too sadaa salaamati nirankaar.
You eternal and formless one
P - 4

Guru Gobind Singh ji also describes the_saints and demons in Dasam Granth as under--

Saadh karam je purakh kamaavai
Naam davta jagat khaavai.
Koukrit karam je jag mai kar hee
Naam asur tin ko sabh dhahee.
P-48

Because of virtuous actions a pursha (person) is known as devta (God) and because of evil action, he is known as asura (Demon)

Thus both the saints and demons are primarily distinguished on the bases of their actions. Bhai Gurdas has also described his views on this subject as--

Asur bhabheekhan bhagat hai, bidar su vikhlee pat sarnnaaee.
Bhagta jaati sanaati na kaaee.
Vaar 25/5
Bhabheeshan the brother of Demon Raavan has been classified as saint, the poor Bidar the son of a servant has also become a saint, because the saints do not have any cast.

Also Ravan who had full knowledge about all the four Vedas and had even translated all the Vedas, became a demon. He was the most knowledgeable person of Hindu scriptures of his period, but still classified as a demon. Similarly the father Ugarsen became a saint and his son Kansa became a demon. Thus their actions dominated even their family.

Also to relieve the suffering humanity from the treachery of these demons, the primeval Lord had to himself descend in the form of a person, in all ages.

THE PRIMEVAL LORD

Gurbani states that even the family of the lord in human form exists and will continue to exist in future as well. It is stated that--

Har jugeh jugo jug jugeh jugo sadh
Peerree guroo chalandhee.
P-79
In age after age, through all the ages, for ever and ever, those who belong to the Gurus family shall prosper and increase.

For kalijug Guru Nanak has stated in J anam Saakhi as under--

Jugaa jugantar satguru doosar hoaa na hog.
Chouraassejaamae dhaar kae paachhaee bhaiyaa alop.
Satar jaamae bhagat jan choudan satgur mae.
gurmukh hoae so mill rehai manmukh lahai sajaae.

In all the ages only one Satguru has appeared. Neither the other one exists and nor He will ever appear. In kalijug He would live in eighty four bodies and then only disappear out of these seventy times, He would appear as saint and fourteen times as the Lord king. The gurmukh the pious souls, would recognise the lord and the self willed ones would be punished.

Again for Satguru Ram Singh, Satguru Gobind Singh ji has stated in Gurind Nama as under--

Ram singh mem hoiae naamaa.
Badhee suti bhaini ko dhaamaa
Tis mehi Ram singh mam saaraa
Des maalvae mehi avtaaraa

In my next incarnation my name would be Ram singh and my village would be Bhainee. This would be a part of malva region of punjab when I would reappear.

BADHI SUT

Guru Gobind Singh ji further clarifies this as--

Ril pur beech badhee suti hoee.
Baluaa raj karaegaa Soee
Sau Sakhi
The twelveth incarnation would be the son of a carpenter. He would as well create commotion Q

in the state.

Bhaini Sahib and Raniyan are two villages close tg each other, having common land. Both these villages are inhabited by the people of same cast. Satguru Ram singh ji was born in Raniyan but he Settled at Bhaini Sahib. In this village Satguru ji was born in the family of a carpenter, proving all the prophecies of Guru Gobind Singh ji to be tfue_

Satguru Ram Singh also raised his voice for independance for the first time and thus the kuka movement, which was a freedom movement to attain independence, was started. The quit India movement was ultimately started by Mahatma Gandhi in 1942, however the Namdhari freedom fighters had raised slogans in 1868-69, that the British must quit India. Again He said-

Ram singh ueh neechan darai
Awani eak rasodee karai Sau Sakhi
Ram Singh would bring down the level of the
high class and raise the level of depressed ones.
He would bring them all at the same level.

The above are the writings of Guru Gobind Singh ji for Satguru Ram Singh ji. Many Sikhs have been regarding Sau Sakhi to have been written by some Cynics. They would never believe it to be a reality. I have however met two senior persons who ultimately changed their opinion.

One of them was S. Nahar Singh. He was a great writer. I was staying at Amritsar in 1947 to know about the refugees coming from Pakistan. I had to go to see sardar Chiminee, the Brigadier who was on duty to ensure safe return of the refugees. There I met

S. Nahar Singh. He said, "Till now, I thought Sau Sakhi to be the work of a cynic, but now I find every thing written in it, coming out to be true."

Another leader was Master Tara Singh. He met me at Dharamshala in the office of S. Kapoor Singh Deputy Commissioner. He said, "I had been under wrong impression that everything written in Sau Sakhi was wrong. I have now realised that Sau Sakhi describes only the truth and nothing else."

BRITISH RAJ

About the British Raj in India, Guru Gobind Singh ji has stated--

Tej moneeaan saat lau do par roul saroor

The British will rule for hundred years, and there-after there would be unrest.

Maharishi Vaed Biaas too had written the same thing in his Bhavish Puran that--

Paschmae tu shubhae daeshae vaedi vanshe ch Naanaku.
Taesan raajyaant parae kaalae malaechha gaurmukha nripa.
aaseet shati,

In the western part of punjab and in the dynasty of Vedis, Naanak will appear as incarnation of the Primeval Lord. His disciples would rule over the state for some time. There after the white complexioned rulers would rule. They will remain there for one hundred years.

The Sikh raj would last only for a short period. Guru Nanak had anticipated the fall of Sikhs in Janam Sakhee. He had stated in advance that--

Bachan paal naheen sakanngae, bahut khaangae gamm

The Sikhs would not follow the tenets of religious belief, thus they would meet their end. then,
Main phaer karoonga khalsa vasai vich punjab,
I will recreate the khalsa, who will settle in punjab.

DETERIORATION OF SIKHI

Guru Gobind Singh ji created the khalsa and blessed it with innumerous boons but with certain riders. He said that he attached more importance to the code of conduct, prescribed for Sikhs, than just a frgure head. Thus so long as the Sikhs followed the tenets of belief set up by'Guru Gobind Singh ji, they contrnued to display their unlimited power and set up a vast empire in punjab, They became a terror to the Afgans, who had been invading India for a long time. Har1 Singh Nalwa was such a terror amongst Afgans that they used to silence their weeping children by Saylllg, "keep quite otherwise Nalwa will come." Thus the belief in the path, shown by Guru Gobind Singh Ji. Stlcking to the name of the lord and recitation of Gurbani were the secrets of the strength of the Khalsa. However after the death of Maharaja Ranjit Singh treachery, intrigues and faithlessness ruled the Sikhs. They forgot the tenets of belief prescribed by the Guru and gave up meditation on Naam and recitation of Gurbani. The result was fall of the great Sikh empire at the hands of the British.

The British further accelerated the fall of Sikhs from truthfulness. They blessed the chiefs with land and Wealth. This made them extremely sensual and addicts of liquor. Ordinary persons too were not saved. They did everything and anything against the code of conduct for Sikhs. Giani Gian Singh ji had explicitly dealt with the deterorated state of Sikhsz in his opus

Panth Parkash. He said that the Sikhs no more regarded the Sikh Way of living as their religious duty. contrary to this they disregarded it utterly. They had become victims of Whoremongering and inebriation. What to talk of daily meditation and recitation of Gurbani they would never look at the volume of Granth Sahib, which was left to the rats in open earthen shelves.

If any body ever read Gurbani loudly, he would become a source of laughter for others, who rebuked him, "Is your God deaf, you are crying so loudly."

The Sikhs started tying up their beards and changed their age old style of tying the turbans. The pincers had become most common for picking up White hair from the beard & nose.

THE TWELVETH INCARNATIUN

It was under such doomed conditions that Satguru Ram Singh had to appear to give solace to the saints and uproot the Wickeds.

The entire World had never recognised any of the incarnations of God in totallity. Each one had been opposed tooth and nail. There are people who do not even believe the writings of these incarnations. We are however proud of the fact that we fully believe the Writings of Guru Nanak Dev ji and Guru Gobind Singh ji religiously. Guru Nanak Dev ji had written in Janam Sakhee about his twelveth incarnation.

Bhar baarrae lai jaahigae sant janna kae poor
Baemukh tutehi tutt mooae sanmukh bhaae kabool.
Guru sabad jini jaainaa mitiaeaa aavan jaan.
Nanak jaata khasam jin aaiae tae parvaann.

The twelveth incarnation will create innumerous saints. The impertinent Sikhs would suffer and die, however the faithfull ones who remain face-to-face with the Satguru, would be accepted by the Guru. Those who believed that the Gurmantar blessed by the Satguru is the real one, would be freed from the cycle of birth and death. Nanak says, those who recognised the Satguru as their real master would become the true disciples of the Guru.

Some of the persons who did not rely upon the Writings of the Janam Sakhi tried to change the script as Well. To prove that there would be only ten Gurus 1n form, they changed the Words of Janam Sakhi from seventy into seventy four and fourteen into ten, to keep the total eighty four.

About his twelveth incarnation, Guru Gobind Singh ji had given details about his birth place and time of birth etc. He said--

Thitt khastami sur gur vaaraa
Bhasmant nagar satiludh kanaaraa.
It would be the sixth of lunar date, and thursday
when I will reappear in my twelveth incarnation
on the banks of river Satluj.

Guru Gobind Singh ji further stated about the supremacy of his twelveth incarnation as--

Duadas pumkh hai aadi se sabhhin kae sirmaun
Shakat ananti aaae hain aad eihain nahin aun
The twelveth incarnation would be the supreme in
all the incarnations. He would appear with innumerous
spiritual powers. He only infact is the origin and base
of all the incarnations.

He further clarifies as under--

Jaamae dhaarae das guru nav sat kala sudhaan
Gupat giaarvaan khaelsee koae N paavai paan
The Guru would appear in ten bodies with sixteen spiritual powers. In his eleventh body He would lead a subtle and saintly life without showing his miraculous spiritual powers. The twelveth incarnation would however be the supreme one. He would appear with innumerous spiritual powers.

Gurbani also has stated that--

Soleh kalaa sanpooran faliaa
Anant kalaa hoe thaakur charriaa
P-1081
The sixteen powers, absolute perfection and fruitful rewards obtained. Thaakur, the lord and master appeared with infinite powers.

When Satguru Ram Singh went to see *Satguru Balak Singh ji, He addressed him saying, "Aao Thaakur ji," welcome Thakur ji.

Thus the writer about Satguru Ram Singh ji is Guru Gobind Singh ji, who had prophecied that his twelveth incarnation would infact be the primeval lord Himself, and would appear on earth with infinite powers.

REVERENCE TO GURBANI

Satguru Ram Singh decided to revamp the Sikhism. In order to get to the roots of the problem, Satguru ji decided to tour the villages of Punjab. Whereever He went He preached the people to adopt the tenets of belief set by Guru Gobind Singh ji. He advised

them to gather in the local Dharamshala atleast in the morning and evening. He blessed them with Gurmantar and advised to meditate on it daily.

On enquiry he found that the Granth Sahib was available at the residence of the headman. The Dharamshalla was swept and washed; Granth Sahib was brought. It was found to be extremely dirty and in a deplorable condition. Its coverings were washed, the Granth Sahib cleaned and then installed respectfully in the Dharamshala. Satguru ji advised the villagers to respect the Gurbani from the core of their hearts and read it daily.

It is withthe blessings of Satguru Ram Singh ji only that the Namdharis have already completed two and a half lakh recitations of sadharan paths of Granth Sahib. In addition numerous Akhand paths have also been completed. One of the Gursikhs has completed five hundred Akhand Paths only last year at Suhewa Sahib. Satguru Ram Singh ji had declared, "The primeval lord has desired me to live on this earth till the killing of cows is not stopped." Guru Gobind Singh ji has also said in Sau Sakhi that Satguru Ram Singh ji would live for two hundred and fifty years.

The Virtues of the Lord

Sarad sae jin kae gunn gaavatf
.Saes japai jih nau taun naamoo.

The primeval lord, whose virtues are sung, continously in the ancient scriptures and the thousand headed serpant is, meditating on his novel names daily.

Guru Gobind Singh also states in Dasam Granth-

Ses naag sir sahas banaaee.
Dvai sahans rasnaah suhaaee
Ratat ab lage naam apaaraa
Toumro taoo N paavat paaraa.
Dasam Granth P-47
Thou hast made one thousand hoods of
Sheshanage, which contain two thousand tongues.
He is reciting till now thy infinite names, even
then he hath not known the end of thy names.

Guru Arjan Dev ji as well suhstantiats the above version--

Eaek jeeh gun kavan bakhaanai
Sehas fanee saekh ant N jaanai
Navattan naam japai din raatee
Eik gun naahee prabh kahi sangaa
P-1083
Which of your glorious virtues can I chant with
my one tongue- Even the thousand headed serpant
a does not know your limit. One may chant new
names for you day and night, but even so, O
God, no one can describe even one of your
glorious virtues.

Dekh kaloo gatti ko pati seeaa.
Su aaiae gaiya han kae sukh dhaamoo

Realising the mysteries of kaliyug, Ram the husband of sita, the one who is all pervading--the Satguru, has reappeared to give solace to the people.

Daasan kae dukh dokhan ko hari
Raam sumag daiyo abhiraamoo.
To wipe out the internal and external agonies of
the people, Satguru Ram Singh has appeared in
Kalyug to motivate the people to give up their evil actions.

Kae kari dhiaan namoo lakh taahi ko,
Naam raro vehi ko ath jaamoo.

The writer Sant Dhian Singh ji states that I pay millions of salutations to such a Satguru, who showed the path of truthfullness to the people. All should chant his name day in, day out.

The incarnations of the primeval Lord have been remembered by numerous names. Most of these names conformed to various acts performed by Him on earth. Thus the names e.g. Muraree, Krishna, Bansidhar, Raghubar, Veethul--are the names given to Him by his devotees. However Satnaam is the only perfect and eternal name of the primeval lord, because it is not related to any particular body.

Gurbani states this as-- ,
Kirtam naam kathhae taerae jihabaa.
Sat naam taeraa paraa poorabalaa
P-1083
With my one tongue I chant the names given to you. Satnaam is your only perfect, primal name.

DATTA TRAE

The importance of the name of the lord has been stated in Gurbani by Guru Nanak Dev ji as under-

Raam Raam sabh ko kehai kehiai raam N hoe.
Gur parsaadhee raam man vasai taa fal paavai koe
P-491
Everyone chants the lords name Ram, Ram, but by such chanting, the lord is not obtained. By Gurus grace, The lord comes to dwell in the mind, and then the fruits are obtained.

Thus the name of Lord has to be obtained from a true Guru, then only it is fruitful. Like the narrations of Naarad and Sukdeyv there was an other saint known as Datta Trae. He being an ascetic right from his birth, did not feel the necessity of anything else.
Guru Gobind Singh has stated in Dasam Granth, that to enlighten Datta Trae, he heared a heavenly voice which warned him on his wrong concept, that he does not need anything else. None has ever prospered without the blessings of a true Guru. Guru Gobind Singh ji has stated this fact as under--

Datt sati kahon tujhai,
Gur heen mukati N hoe
Dasam Granth P-643
How so ever big a saint you may be, untill you are blessed by a true Guru, you will not get liberation.

Gurbani further substantiated this concept in following words

Bhaaee ray gur bin giaan na hoay.
Poochau Brahmay Naardai Bayed Biaasai koay.
P-59
0 siblings of destiny, without the Guru, there S is no spiritual wisdom. Go and ask Brahma, Naarad and Vyaas, the writer of Vedas

Thus without the blessings of the true Guru, no spiritual wisdom can be attained.

IMPORTANCE OF NAAM

The concept of Naam has been given by the Satguru. We must understand the difference in Naam and Gurbani. Although both are essential, still they are not the same. Infact the Gurbani defines the Naam

and its characteristics. It also calls upon its readers to chant the Naam. As an example, study the following Gurbani.

Prabh kai simaron garbh N basai.
Prabh kai simaron dukh jamm nasai.
P-262
Remembering God, one does not have to enter into the womb again. Remembering God, the pain of death is dispelled.

Thus Satguru ji has categoricaly said that by remembering the God certain fears would be dispelled. In this he has desired us to remember the God i.e. meditate on the Naam or Gurmantar. The rest will automatically happen. However if we only keep on muttering--remeber God, remember God and do not actually meditate on Naam, then nothing would happen.

The daily recitation of Gurbani keeps emphasising on the reader to take practical action. It keeps reminding the reader to meditate on Naam. Infact both Naam & Bani are complimentary to each other. There were Ragis Hira Singh and Bhag Singh ji of Singh Sabha. Unce they said that Gurbani is only a shell within which Kernel is the Naam. Many people did not like this explanation instaneously. However they all realised its truth later on. Thus Gurbani highlights the importance of Naam and instills its readers to meditate on it.

The Gurbani as well describes the case of saint Dharu, who meditated on it just at the tender age of five years, and could attain everything that he wanted.

Gurbani says-- `
Panch barakh ko anaath dhroo balak
Har simrat Amar attaarae.

Putr haet narrain kehiou
Jamkankar maar bidaarae.
Maerae thakur kaetae aganat audhaarae.
Mohi deen alap mat nirgun
Parriou saran duaarae.
Baalmeek supchaaro tariou
Badhik tarae bichaarae.
Eaek nimakh man maahi araadhou
Gajpat paar outaarae.
Keenee rakhiaa bhagat prehilladai
Haranaakhas nakhei bidaarae.
Bidar, daasee sut bhaeiou puneetaa
Sagalae kul oujaarae.
P-999

The five year old orphan boy Dhroo, by meditating in rememberance on the Lord, was inmortalised. For the sake of his son, Ajaamal called out, "0 Naaraayan" The Lord struck down and killed the messanger of death. My lord and master has saved countless beings. I am meeck with little or no understanding and unworthy. I seek protection at the lords door. Balmeek, the outcast was saved and the poor hunter was saved as well. The elephant remembered the lord in his mind for an instant and so was carried across. He saved his devotee Prehlad and tore Harnakhash with his nails. Bidar the son of a slave girl, was purified and all his generations were redeemed.

Thus the Gurbani emphasise on readers that any one who dwelt upon the Naam even at the last moment was saved and carried across. If any one Wants to go to Calcutta by air, he has to board the plane. Simply muttering that I have to go to Calcutta would bear no fruits.

SATGURU THE CUSTODIAN OF NAAM

As regards Naam, the Gurbani has clearly stated that Satguru is the only custodian of Naam. Without the blessings of the Satguru, Naam can not be obtained. In this context the Gurbani states-

Satgur hath kunjee horat dar khulai naahee
Gur poorai bhaag milaavaniaa.
P-124
The key is in the hands of the true Guru, No
one else can open this door. By perfect destiny he is met.

Gur kunjee paahoo nival man kothaa tan chhati.
Naanak gur binn man kaa taak N augharrai
avar na kunjee hathh
P-1237
The key of the Guru opens the lock of attachment
in the house of the mind, under the roof of the
body. O Naanak, without the Guru, the door of
the mind cannot be opened. No one else holds
the key in hand.

Jis kaa grihu tin deeaa taalaa
kunjee gur sou paaae.
P-205
The one whose home it is, has locked it up, and
given the key to the Guru.

Thus the name of the lord is great, it is invaluable.

Guru Nanak Dev has himself spent forty ages to prepare this panacia. He laboured on each of its words for nine ages, and four ages on the combined Word. This fact has been explicitly stated in the Janam Sakhi of Guru Nanak Dev ji. There the names of all these ages and years spent on the meditation of each Word have been stated. Thus the name of the Lord given

to us by Guru Nanak Dev ji, is the result of his hard labour. It can heal all our wounds and provide solace to our soul. Thus it is the most precious jewel blessed to us by the Guru. Satguru Ram Singh ji used to say, "I have given you my heart."

An ayurvedic physician prepares a medicine. In the process, he seasons it forty times. He claims that one dose of this medicine can treat the fever of a patient. This is a normal claim of a human being. Against this a person of the status of Guru Nanak, laboured on name of the Lord for forty ages, and blessed it, to his disciples. How could then any problem or disease remain in those, who had been blessed with it by the Guru. So it is our moral duty to contemplate on 1t. Guru Gobind Singh ji was on his way to Nanderh. On the way he met an ascetic. He asked Guru jr as to where was he going?

Guru Gobind Singh ji repliiid, "I am going to Nanderh."

The Sadhu Said, "Do not go there. There lives one Lachhman Bala. He insults and humilates all sadhus."

Guru ji replied, "O innocant ascetic, do not worry, Guru Nanak has blessed us with such a name on which no spell or incantation can be effective."

Thus the most important thing is the trust and faith in the name of the lord and the Guru.

Notes

l. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 2-3-1950.

2. For more details regarding deterioration of Sikhs refer to fourth discourse page-177.

3. Here the naration from Satguru Bilas starts.

Updesh-11

Dandut bandhan anik baar sarab kalaa samrath.
Dolan tay raakho parabhoo naanak dae kar hath
P-256
I bow down and fall to the ground in humble adoration, countless times, to the all powerful Lord, Please protect me and save me from wandering, God. Reach out and give Nanak your hand.

Jaahee kul tay pargat hoey taahee kul ko naam
Pun dwadas gurind ko mayree hai parnaam.
I first salute the dynasty in which the twelveth incarnation would appear and then I salute the twelveth master.

SANT TAKHAT SINGH

After the merger of Punjab into British regime, the new rulers who were beaf eaters, allowed slaughter of cows in all the cities. So much so that one such a slaughter house was opened in Amritsar and that also adjoining the boundry wall of Golden Temple at the place where now exists the clock tower. This was an open challenge of the English to the dignity of the Sikhs. Although this slaughter house does not exist in official records, still I have met some highly reputed and respectable persons, who had actually seen it. One such personality was Sant Takhat Singh.

Sant Takhat Singh was from village Gujarpura of district Jallandhar. By cast he was a Khatri Sikh. He was such a great spiritual personality that at the age of ninety two, he would get up early in the morning at one O' clock. He would then go out to answer the call of nature and take his bath. By two O' clock he

would start his meditation on Naam. In order to avoid a nap during meditation he would take help of a stick and keep standing. At this age he even stopped taking meals on the pretext that he was not able to get the glimpses of Satguru Ram Singh ji. On my personal request he started taking a little bit. He was one of the persons who had seen this salughter house. Sant Takhat Singh ji was normaly known as swamy ji. He was a great devotee of Satguru Ram Singh ji. After the deportation of Satguru ji, he even went abroad to meet Him.

In those days there was tight vigilance upon Namdharis, so that no one could meet Satguru Ram Singh ji. Sant Takhat Singh ji had personally told this to me, that he had an acute desire to meet Satguru ji. So he somehow reached Rangoon. He had to stay there for sometimes, during which he even proselytized some of the Bengalis into Sikh faith. He had achieved such spiritual heights that he could even fly out and vanish.

There was an English man named Barbutton. He was posted at Ludhiana as superintendent of police especially to keep vigil over Namdharis. He knew the miraculous powers of Takhat Singh ji. So he had informed even the police at Calcutta about him.

The Calcutta police took Takhat Singh into Custody and fettered his hands & feet. The moment he concentrated on Satguru ji, he just removed the chains and went away. Later on Satguru Ram Singh ji came to know about the miracle performed by Takhat Singh to get freedom from the custody. Satguru ji forbade him to perform such acts. He then got himself arrested and under went imprisonment at Peshawar for

one and a half years. Here he even accepted to break stones as a punishment. Thus such a noble spiritual personality was one of the eye-witnesses of the slaghterhouse at Amritsar.

SANT SAMPOORAN SINGH

Sant Sampooran Singh was a priest at Anandpur Sahib. He was a pious soul. I had met him in 1904 A.D. He had the opportunity of meeting Satguru Ram Singh Ji, so his ,attitude towards Namdharis was different from that of other priests. Even at the age of ninety he was physically quite strong. He as well worked as 2111 ayurvedic doctor. He was so noble that he would feel the pulse of ladies, without looking at their faces. When I met him, he narrated to me a reality about Dewan Nand Lal, who was a devotee of Guru Gobind Singh ji. Guru ji's living style matched with the kings. So in the night, when He would go to sleep, the doors of the fort in which He resided used to be locked.

DEWAN NAND LAL

Dewan Nand Lal was so much devoted that he would remain close to the locked doors, keep crying and repeat-alas the sun has set ! alas the sun has set !! He would spend the whole night like this. However early in the morning when the door was opened, Dewan ji would feel blessed and say--Ah, h .... the sun has risen. He would normally remain in such a trance that he would not like to remain away from Guru ji even for a moment. To express his inner feelings Dewan ji has said--

Sunblae zuyie to dil ra burda asat.
Aan labi laale to zaan [mashed lazeez
ghazal-34

The coils of your tresses have filched my heart.
As a consequence, your pink lips, somehow, are very delectable.

Guru Gobind Singh ji once was sitting in the open after washing His hair. Dewan ji happened to look at Him and immediately said--

Deeno duneea dar karmandae aan paree rukhsaari maa.
Har do alam keemtae yak mar mooe yaar maa
ghazal-2
Both the temporal and heavenly worlds are in the halter of the fairy faced benefector and both the domains are not worth the price of my friends one hair.

Thus Dewan ji has described beauty and attraction of the face of Guru Gobind Singh ji. In another Ghazal Dewan ji compares the face of Guru Gobind Singh ji with sun as--

Badar dar paeshi rukhat sharminda asat
Balkae khursheede jahan hum banda asa!
ghazal-8
Not only the moon feels shy of confronting your face, the sun of this world is your slave too.

FACE OF THE TRUE GURU

Another poet Bhai Santokh Singh also describes the beauty of the face of Guru Gobind Singh ji. He says--

Heen jo kalank to samaan hote chand hee.
Had the moon not been blotted, I would have compared your face with it.

Gurbani also emphasises on this aspect as below-
Kot soor jaa kai pargaas
P-1162

Million of suns shine for Him.

Again
Jay sao chandaa ugvahi sooraj charheh hazaar.
aytay chaanan hodiaa gur bin ghor andhaar.
P-463
If a hundred moons were to rise, and a
thousand suns appeared even with such light,
there would still be pitch darkness without
the Guru. '

Thus the looks of Satguru are so glamorous and attractive that anybody, who gets opportunity to see Him once, can not remain at peace without seeing Him again and again. He would never like to be separated from the company of the Guru.

PAIN OF SEPARATION

Guru Arjan Dev ji Was sent to Lahore by Guru Ram Dass ji and ordered to stay there till he was called back. Guru Arjan Dev ji obeyed the orders of his Guru father and stayed there for one year. He extremely felt the separation of the Guru and Wanted to meet Him. So he sent the following letters to his father, so that he Was recalled by him.

Maeraa man lochai gur darsan taaae
Bilap karae chaatrik kee niaaee.
Trikha N outrai saant N aavai
Bin darsan sant piaarae jeeo.
Ho gholee jeeo ghol ghumaaee
Gur darsan sant piaarae jeeo. (Rehaao)
Taeraa mukh suhaavaa jeeo sehaj dhun baanee.
Chir hoa daakhae sarang paanee.
Dhan su daes jehaa toon vasiaa
maerae sajan meet muraarae jeeo.

Ho gholee ho gholee ghumaaee
Gur sajan meet maraarae jeeo.2 (Rahaao)
Eik gharree N milatae taa kalijug hotaa
Hun kadh milaeai pria tudh Bhagavantaa,
Mohi rein N vihaavai need N aavai
Bin daikhai gur darbaaree jeeo.3

My mind longs for the blessed vision of the Guru's darshan. It cries out like the thirsty song bird. My thirst is not quenched and I can find no peace, without the blessed vision of the beloved saint. I am a sacrifice, my soul is a sacrifice, to the blessed vision of the beloved saint Guru.1

Your face is so beautiful and the sound of your Words imparts intuitive Wisdom. It is so long since this rain bird has had even a glimpse of Water. Blessed is that land where you dwell, Omy friend and divine Guru.2 (Pause)

When I could not be with you for just one moment, the dark age of Kalijuga closed on me. When I will meet you, O my lord. I cannot endure the night, and sleep does not come, without the sight of the beloved Guru's court.3

We daily read the above scriptures just for the sake of formality. The one who had Written it had only expressed the real state of his mind. Guru Arjan Dev ji further states in Gurbani--

Chaar pahar chahu jugeh samaanae
Rain bhaee tab ant N jaanae.
P-375

The four quarters of the day are like four ages

and when night comes, I think that it shall never come to an end.

Eik gharree dinas moko bahut dihaahrae.
Man N rehai kaisae milo piaarae.
P-374
Une moment, one day, is for me many days. My mind cannot survive. How may I meet my beloved.

The pain of separation can be felt and expressed only by those who have really suffered separation from the beloved Lord.

The gopikas of Gokul had almost same state of mind after suffering separation of lord Krishna. Krishn ji deputed Oodhav to go and provide the required solace and comfort to gopikas. He advised them to forget Krishna and concentrate their minds on the contemplation of Naam. They however expressed their inability to do so as their only heart had been filched by Krishna. They find loneliness at their homes and a barren land outside. They have not even combed their hair. They find it difficult to spend the days & nights.

SYMPTOMS OF SEPARATED DEVOTEES

There are nine symptoms for identifying the devotee's passion, who have been separated from their lord, Satguru. These are--

I) Always heaving deep sighs, never at rest even for a while.

2) Pale faces -- The glory of their faces fades away

3) Tearful eyes -- Their eyes are always full of tears. I have met Baba Tehl Singh ji. After the deportation of Satguru Ram Singh ji, he was always seen muttering the name of the Lord and counting the beads. His eyes were always full of tears. He would not like to talk anything except the Satguru. Such persons do not mind extreme weather conditions or the security checks. They endeavour to reach their beloved Lord and have his glimpses. There is nothing else which could console them. Baba Tehl Singh ji went to Rangoon to see Satguru Ram Singh ji. At Rangoon it started raining heavily, so he took shelter under a mango tree. He was then reminded of a similar situation when Fareed had to go out to bring fire wood, for his Guru, during heavy rain. Fareed ji then composed the following verses.

Fareedaa galleeae chikarr door ghar naal piaarae nehu.
Chalaa ta bhijai kamblee rehaan ta tutai nehu.
Bhijo sijo kanbalee aleh varsaao maehu.
Jaae milaa tinaa sajnaa tutto naahee nehu.
P-1379

Fareed, the path is muddy, and the house of my beloved is so far away. If I go out, my blanket will get soacked, Just I remain at house, then my love of Guru will be broken. Let my blanket get soacked, drenched with the down pour of the Lord's rain, still I will go out to meet my friend, so that my routine and love is not broken.

Similar was the feeling of Tehal Singh. The moment he recited the above verses of Fareed, he shriecked.

Satguru ji who is immanent realised his state of mind immediately. Satguru Ram Singh ji came out from His room and stood in the verandah, so as to show His glimpse to Tehal Singh, who always had his eyes full of Tears.

Thus numerous Namdharis tried to reach Rangoon to see Satguru Ram Singh ji under odd circumstances. Some of them were successful in their mission, but some were caught by the police and drowned in the sea.

Another such a noble soul was Baba Harnam Singh. He belonged to village Bhana in the state of Fareedkot. He was the head man of his village. His wife named Chando, too was a noble lady. I could not have the opportunity to meet this couple. However my mother Mata Jeevan Kaur, had ample opportunity to meet them. After the deportation of Satguru Ram Singh, they felt sorrow and could not bear his separation. Whole of their life thereafter, they did not smear their bread with butter; neither oiled their hair, nor wore shoes; and did not sleep on a cot. Their physical condition was also different from normal beings as the eyes of the couple always remained full of tears. They could never forget the Satguru or severe him from their hearts. The condition of the wife Chando was all the more grave. Many a times she would cry loudly. Even if some guests came, the lady continued to serve them with tearfull eyes.

Such persons do not look at any body, other than the Guru. Gurbani states this fact as--

Jay kar dooja deykh-day jan nanak kadh dichani
P-1318
If they (eyes) gaze upon something else, O
servant Nanak they ought to be gouged out--

4) Eating less - they do not eat to full stomach.

5) talking less - they do not like to indulge in useless talk

6) sleeplessness - they are unable to have sound sleep at night.

Sant Jioon Singh of Sarhali was another such a noble man, who always remembered Satguru Ram Singh ji. He could not sleep at night. The whole night he would spend clinching one of the legs of his bed.

7) Waiting for - Always waiting for the beloved lord to appear. The Namdharis are waiting day & night for the reappearance of Satguru Ram Singh ji any moment. The old persons used to remark, "A hundred curses to the one, who says that Satguru Ram Singh would not appear." Such staunch was the faith of Namdharis. Although many old persons have passed away, still the faith of Namdharis is undaunted.

8) Impatience - Always impatient to meet the Lord

9) Restlessness - Always changing postures-sitting-standing moving here and there.

These are the nine symptons of a separated staunch devotee of Satguru ji.

SACRIFICES UF NAMDHARIS

The British regime in India not only allowed killing of cows it even opened slaughter houses at important places. The slaughter house adjoining the precincts of Golden Temple was destroyed2 by Namdhari devotees in 1871. Une month after this incident, they attacked the slaughter house at Rai kote. Consequently Four Namdhari Sikhs, including suba Giani Singh an innocent

person were hanged to death.

Thereafter the Namdhari devouts got ready to save the cows from slaughter house at Malerkotla? According to an ancient custom Hindus used to donate cows on fulfilment of their wish. These cows used to wander in the open fields. The Muslims used to trap these and kill. This was being done freely at Malerkotla.

The Namdharis were unable to tolerate this cruelty on meek animals.

Gurmukh Singh of Farwahi village was its head man. While he was on his way to Malerkotla for some official work he met a pathan riding a bullock. Gurumukh Singh requested the pathan to get down as the bullock was over loaded. However both quarelled over this petty issue. Ultimately the authorities ordered the killing of the bullock in the presance of Gurumukh Singh.
He met S. Heera Singh and narrated to him the incident. The Namdharis gathered and attacked Malerkotla. As a result sixty six of them were blowen with cannons, ten killed in the fight and four sent to Andaman island. Thus eighty heads were sacrificed at this place. This complied with the following prophecy of Guru Gobind Singh ji in the sakhi of Wadtirath-

Assi sees khalsa deenai,
Dharam sheen turkan ke keenai
eighty heads of sikhs would be sacrificed to put an end to the religion of Turks.

Sant Dhian Singh ji paid rich tributes to the sacrifice of these Sikhs in his book Satguru Bilas. He said he himself is a sacrifice to the bravery and courage of these Sikhs, who sacrificed their lives

happily, for the sake of cows and bulls.
Dhian Singh ji stated in his book that-

[4]Sees deeae ar see N kari.
Jin sikhan taahi kae mae baliharee.
G0 hit goie taneesehi ke
Jin bucharr maar ke dhein ubaaree.
Te sikh vaa gur ke hari raam su dhian
Mirgird karor juhaaree.
Goie gareeban paalan kiai hit raam
Mirgind aiae tan dhaaree.

Dhian Singh ji thus paid a million salutations to such martyres and Satguru Ram Singh ji, who had taken birth just for the sake of protecting the cow and the poor.

Panth dharam hit eatee karee
Sees deeae par see N ucharae.

They sacrificed their lives happily for the sake of their faith and protection of the cow.

Raavor gaiae taapooan sailae
Band kahee jaeee mukh mailae.

For the same reason Satguru Ram Singh ji agreed to his deportation. The ignoramus persons remarked that the Guru of Namdharis has been arrested. This is only their immature perception. The Guru never belongs to a particular community. He belongs to the whole world. When Guru Arjan Dev ji and Guru Teg Bahadur ji were in custody, then also such faithless cynics passed similar remarks that they had been arrested: only faithless and spiritually blind persons can say thus. Satguru is omnipresent. What to talk of arresting the Satguru, none can even dare to catch his dog. When He is in a particular form, He has to complete His own programme. The Satguru only

enacts a play. For Satguru Ram Singh ji, Guru Gobind Singh ji had made following premonition regarding his deporation.

Shaastara vaed puraan nir khaavai
Nag vasu tab karan milaavai.
Anak daes biprainch sidhaavai.
Gurind Nama P-I0

Six shastras four vedas and eighteen purans—this total becomes twenty eight. The second line means--Nine--varieties of snakes; Vasu-8, this is the number of dieties, karan-ears-2,

This total becomes ninteen. The total verse thus means 1928. In 1928, according to Indian calendar, Satguru Ram Singh Ji Wlll go to foreign countries.

Guru Arjan vaa leg bahadur
Chaadar dharam duni kal kaadar
Taa ko bhee kehatae thhae aisee.
Ram mrigaesh guru ko jaisaa

Ignormas persons thus passed similar remarks on Satguru Ram Slngh ji as they did for Guru Arjan Dev ji and Guru Teg Bahadur ji.

Ganga ko jiv nirmal baaree.
Peel ko! taisae gangaarea

The sacred water of Ganges is spoiled by animals like elephants, pigs, bulls and male buffalos. These animals make the water turbid and dirty, still the water of the Ganges, remains pure and clean.

Ravi add khushi hoe man jaagee
Chamgaadarr andhae durbhaagee.

When the sun rises every body feels happy, but the owls and Bats get blind due to their bad luck.

Doss amp nind mar jaahee

Eit dukh att narkae dukh paahee

These unlucky ones always keep finding faults with Others and utimately die. Such people said, "Guru Nanak is on an evil course, Guru Gobind Singh too had become insane." All such persons suffer all sorts of pain and agony and after death also they have to suffer in hell. Such people spend their life in blasphemy of Satguru.

Tin hit likhee N likh hai koee.
Premee gur pag hit bhav Soee.

Neither any writer had written anything for such faithless cynics nor anybody would write. All this is being written for the devotees of the Guru.

Moorr lall mul paaae kaseerae
Paathar kahae keemtee heerae.

A fool does not know the value of Ruby. He terms even the costly Ruby as an ordinary stone.

Laakh hajaaro keemat taakee.
Paavai budh pareekhia jaakee.

The jewels cost lakhs of rupees, only the jeweller can rightly assess its value.

BHAI SUBEG SINGH[5]

Bhai Subeg Singh was a true Gursikh and devotee of Guru Gobind Singh ji. He was in the service of Nawab Zakaraya Khan at Lahore. His duty was to scribe and maintain records. His son Shahbaaz Singh was studying in a school run by Muslims. 0ne day Quazi the teacher said, "Sikhs are idol worshippers."

Shahbaaj Singh replied, "No, Muslims are idol

worshippers. What is Mecca which you worship "

The discussion took an ugly turn and the teacher reported the matter to Nawab. It was decided to force the boy to become a Muslim. The boy who was arrested and tortured severely at last agreed to change his religion.

Subeg Singh was highly perturbed over the decison of his son He was an enlightened soul. So with the blessings of his Satguru he changed the writtings on the forehead of his son. The boy instantly refused to become a Muslim.

The Nawab did not believe this and desired Subeg Singh to use his powers and tell him as to how he would die.

Subeg Singh immediately told him that his urine would stop to pass and he would die within thirtyfive days. Thus a true Gursikh, who has faith in his Guru has the power of even changing the destiny.

BHAI TARU SINGH

In the mean time the Nawab got another Sikh young man--Taru Singh arrested. Taru Singh was a Yfwng man of around eighteen years. He lived with his mother and a sister. Those were the days when sikhs lived in jungles. Taru Singh was a poor man, still he used to deliver food stuff to Sikhs in jungle. Some body reported to Nawab about the activities of Taru S1ngh. The Nawab therefore, called for him in the court. The moment Taru Singh reached the court he loudly greeted the Nawab by uttering--Vaheguru ji ka khalsa, Vaheguru ji ki fateh."

The Nawab felt highly anguished on this, and said, "Uh sikherriya why you have not wished me salam. I will get your hair removed with shoes."

Taru Singh replied, "these hair have been baptised with the ambroisal of Guru Gobind Singh. None can remove these from my head."

The Nawab ordered the hair of Taru Singh to be cut. Efforts were made to cut the hair with blades and scissors, but the hair could not be cut. The Nawab ultimately ordered the scull to be cut.

Taru Singh had faith in the nectar of Guru Gobind Singh ji, that is why his hair could not be cut. These days we have lost faith in the Guru and his nector, so we go and offer ourselves to the barbar. This is our sheer bad luck.

Bhai Taru Singh then sat happily, without his scull. He vowed that he will relinquish his body only after the death of the Nawab.

Subeg Singh had already told the Nawab that he would die due to stoppage of urine. After the above incident of Taru Singh, the urine problem of Nawab started and kept on increasing day by day.

The Nawab then realised the truth in the admonition of Subeg Singh. He called for Subeg Singh from Lockup and requested him to help him. He sent Subeg Singh with robe of honour and money to the Sikhs living in the jungles and seek their benevolance.

Subeg Singh did not mind the hardship that he had

to undergo along with his son. He obliged the Nawab and went to the Sikhs. He requested them and pleaded for benevolance on the Nawab.

The Sikhs first scolded him for pleading for Sugh a cruel person but on insistance of Subeg Singh they said, "Ok. The Nawab was destined to die of this problem. However you locate the shoes of Taru Singh and strike these in the head of Nawab, the urine will pass."

When they started striking the head of the Nawab with the shoe of Taru Singh, the urine started passing. The harder they struck, more the urine passed. Thus the version of the Gursikh came out to be true. The Nawab ultimately died in the process on the thirty fifth day. Thereafter only Taru Singh ji relinquished his body.

This is the power of the Gursikhs.

PRAYER OF THE WRITER

The writer of .Satguru Bilas, Sant Dhian Singh Further explains his. coming in contact with Satguru Ram Sinhgh Ji. He said, "I was suffering from a serious se. Various doctors were tried but I could not be Cured. I even remained in hospital at Lahore for two and a half months. It could not be cured even after operation." then,

Kisso na aukhad aaiyo araarn.
Yaad aaiyo muhi daroo naam.

'None of the medicians being effective, I was then reminded of the name of the Lord, according to the following Gurbani--'

Othai hath N aprai kook N sunee-ai pukaar.
Othai satguru baylee hovai kadh laay anteevaar.

P-1281
No one's hands can reach there, no one will hear
anyones cries. The true Guru will be your last
friend there, at the very last instant, He will save you.

Also--
Avar oupav sabh tiaagiaa daaroo naam laaiea.
Taap paap subh mittae rog seetal man bhaeaa.
P-817
I have given up all the efforts and have taken
the medicine of Naam, the name of the Lord.
Fevers, sins and all diseases are eradicated and
my mind is cooled and soothed.

'Thus I was reminded of the name of Lord which is a panacia for all ills.'

Lagieo rattan gur sabad nirantan
Jaan sam tant mant nahee jantelc

'I then started contemplation on Naam. None of the other spells and mantras can be equated with it.'

Tab guru ram singh hari naath.
Dai dirshataant singh kichh saath.

'Then Satguru Ram Singh ji alongwith some Sikhs appeared in my dream.'

Aad granth ko bhog pavvao.
Aehniss saeva sant karnaao.

Satguru ji ordered me to complete one recitation of Granth Sahib ji and serve the saints and ascetics day and night.

Sakhi sareer hoae tuv bhai.
Karho nisachai jo ham gaaee.

You will be fully cured. You work as per my

instructions with full faith.

Teen lok main kathin N koee.
Sadh saev tae milae N joee.

With the service of saints, there is nothing impossible to get in the three worlds,

Singh guru kae pooran saadh.
Maetian aadi biaadhi upaadhi.

The Sikhs of Satguru are perfect saints, their service eradicates all the sufferings of mind and body.

Main bandan kar vaisae keeno.
Sookh bhaiyo mitiyo dukh peeno.

'I bowed and followed all the instructions of Satguru ji. With this I got fully cured.'

I have seen sant ji. There was a deep mark in his leg which had now been fully cured. Gnly a small mark was visible. While walking he only used to limp a bit, otherwise he was all right.

Sidak badhaa man maahi vichaaree.
Gur kee upmaa karon uchaaree.

'With this, my faith in Satguru ji increased all the more. I decided to write in appreciation of such a Satguru, hence I completed this book in poetry.'

BLESS1NGS GF SATGURU

The Satguru relieves his disciple of all sorts of pains and worries. The disciple then feels relieved as all the problems faced by the mind, the body and financial ones get resolved. The financial problems are solved, when the disciple starts feeling contented in what ever he has. He has offered him self under

the care of the Guru. He has faith in the Guru that he would not make him suffer anymore. He is sure that he will continue to get both ends meet and fulfill all his requirements. This as well removes the bodily problems. The problem of mind also gets solved as his requirements are fulfilled and he is totally devoted to the Guru. He is no more greedy of getting more & more. He thanks his Satguru for all his blessings and taking care of him in different times. Dhian Singh ji states--

Tan ko dukh man dhan ko mama.
Jin prabh keeo aid upkaaraa
Doae lokan jo hot sahaaee.

Dhian Singh ji thanks such a Satguru who blesses his disciples not only in this world but even the next. Gurbani states--

Naanak kacharriaa seo torr
Dhoodi sajan sant pakiaa.
Oae jeevandae vichharrehi
Oae mueiaa N jaahee chhorr
P-llO2
O Nanak, keep away from false hood, and seek
out the saints, your true friends. The false shall
leave you, even while you are alive, but the
saints shall not forsake you even when you are dead--

During this life we start quarrelling over trifles and age old friendships break in a moment. Such quarrels start even within the family. Gurbani further states-

Man mukhaa kaeree dosati maiyaa ka sanbandh.
P-959
The friendship of self willed persons is money based only.

The self willed persons are bothered about their

own self. They do whatever they feel like doing. They do not like to follow the Guru's way of life. They are always proud of their wealth and hypocricy. Gurbani substantiate this as--

Ham badd kab kuleen
Ham pandit ham jogee sannaasee.
Giaanee gunnee soor ham daatae
Eih budh kabehi N naasee.
Kahu ravidass sabhai nahee samjhas
Bhool paree jaisae baurae.
P-974

I am a great poet of noble heritage, I am a pandit, a religious scholar, a yogi and an asceties, I am a spiritual teacher, a warrior and a giver-such thinking never ends, says Ravidas no one under stands, they all run around, deluded like a mad man.

Thus the saint Ravidas terms all such persons insane. There is nothing which one does not get after meeting the Satguru and his saints.

Yadip kavita saar N koee.
Bakhsho gunni chock jae koee.

Dhian Singh ji says, "I have no knowledge of writing poetry. So I request the intellectuals to kindly excuse my mistakes."

Main ho sabh daasan ko daasaa
Prem guru gaathaa kee aassaa.

I am only a servant of your servants. However I have an intense desire to write the anecdotes of the Satguru.

Guru ko jass hai sail nabaatae
Main cheetee keiya chuk ho taatae.

The splendour of the Guru is gigantic like the mountain of candy, however I am only a small ant.

I do not know how much I would be able to pick up and grasp.

Prabh ko jass hai Sindh mahaanae.
Meen deen mari kiyaa gati jaanae.

The splendour of the Guru is like a vast ocean and I am only a small fish in it. How can I know its limits. Gurbani also states--

Too dareeaao daanaa beenaa
mai machhulee kaisae ant lehaa.
P-25
you are the river--all knowing and all seeing. I am just a fish. How can I find your limit.

Gur charitar kae likhan ka upja mo man chaaae
Gur sangat gann bighan sae deze kar karae sahaae.

I have an ardent desire to charactarise the Guru. I plead to the Guru and sadh sangat to kindly remove all obstacles in my way of fulfilling my ambition.

Kot parnaam har jaam mam Ram singh gurdev.
Mool dharam go deen rakh Sikhi panth abhaev.

I pay a million salutations, everytime to Satguru Ram Singh ji, who saved the cow, the poor and the religion and revived the sikh traditions. His Sikhs have mentally become one with Him. Their soul is intermingled with the Lord.

When Satguru Ram Singh started reviving Sikhism and propogation of its tenets of belief then the British government stopped Him to proceed further and asked Him to remain within the precincts of Bhaini Sahib. Satguru ji then formed five subas-lieutinents to continue the propogation. The government interned them also. Satguru ji then created seventeen more subas, but_the

government interned them too. The British officer asked Satguru ji about his next move. Satguru jl replied him, "I will now create a Ram Singh 1n_every home. Even the poorest man would be as effective as I am."

HARNAM SINGH

I have seen how even ordinary persons were effective. There was one such a preacher by name of Bela Singh.

Another person Harman Singh belonged to village Thenda-chiprra in district Hoshiarpur. This village was located at about five kilometers from Garrhdiwala. He himself narrated his experience with Sant Bela Singh, who looked to be just an ordinary person. He said, "I was working at Rawalpindi. I used to drink one bottle of whisky daily. I was so hard working that my daily output used to be much more than others. I was, however, fond of attending religious gatherings and listening to singing of hymns. Bela Singh ji came there and started singing in the congregation. I also joined his group and kept on playing on cymbals (chhainae). I enjoyed the programme well. After the conclusion I went to sant ji's place to offer him some milk."

Bela singh said, "Have you been blessed with Gurmantar '?"

Harnam Singh, "No sir."

Bela Singh, "then you must first receive Gurmantar, then only I can accept your milk."

Harnam Singh, "I did not agree for Gurumantar. So I left the place. I had hardly covered a few steps, when Bela Singh called me. He forcefully blessed me

with Gurmantar. I am telling you the truth. The Gurmantar instantly made me unconscious for two days. I forgot to drink even. I forgot to go to my work as well. I did not ”even eat anything. In the evening I used to attend congregation daily. My mental condition had been totally transformed."

Thereafter he went back to his village. In those days the Akali movement was at its peak. They forced everybody to wear only a black turban. Any one found with any other coloured turban used to be caught, and his turban dyed black. Harnam Singh too got entrapped in this group but he refused to dye his turban as he was a kuka. Ultimately they caught him and put under lock & key. With the blessings of Satguru ji and the power of Naam he could escape from the locked room, and reach Garrhdiwala. Here he took shelter under Sant Khazan Singh.

This is the state of affairs of a simple ordinary preacher that they too were as effective as Satguru ji. Thus Satguru Ram Singh ji created such a Sant Khalsa, which had become one with Satguru ji. They however followed the orders and code of conduct, prescribed by Satguru Ram Singh, religiously.
Thus the Namdhari, The Kuka, the Sant Khalsa sect was so created by Satguru Ram Singh ji that it was totally faithful and one with the Satguru.

Now it is the time to perform the daily Nitnem. We have got this human birth after wandering in eighty four lakh lives. It must be utilised for contemplation on Naam, otherwise we might have to complete the cycle of another eighty four lakh lives, Gurbani has said--

Pachhotaavaa na milai jab chookeaigee saree.
Taa fir piaaraa raaveeai jab aavaigee vaaree

P-725
Nothing comes from repentance, when the game is already finished, So you will have the opportunity to enjoy the vision of the beloved Lord, only when the turn comes again.

SIGNIFICANCE OF HUMAN ORGANS

A poet has advocated significance of human organs for leading human life successfully and fruitfully in following words-

Nainnan ka swaad jo nainnan mae laaj ho.
Bainnan ka svaad bein meethae kehi sunaaeeae.
Raj ka svaad jae dossra N hoae koee.
Hukam ka svaad jai gareeb na dukhaaeeae.
Grast ka svaad jo maaeyaa bharpoor hovae.
Maaiyaa ka svaad jae udaar chit laaiyae.
The eyes are significant if they bear modesty; The speech is sweet if it has flavour; ruling is a pleasure if there is no rival; The order is desirable if the poor is not hurt; The life of a household is pleasure if there is no dearth of wealth; The wealth is relished if it is used for chairty.

Khaanae ka swaad pehaale our ko khavaae laevae.
Rasna ka svaad nit guru gunn gaaiyae.

Eating food becomes tasty if some needy is first fed; The tongue relishes if it praises the Almighty Lord.

On the same subjeet the saint Namdev says--

Rae jihabaa karosat khandd
Jaam N oucharas sree gobind
P-ll63
Cl my tongue, I will cut you into a hundred

pieces if you do not chant the name of the Lord.

Guru Arjan Dev ji has further substantiated it thus-
Nain N daekhehi saadh sae nain bihaaliaa.
Karan N sunehee naad karan mundh ghaliaa.
Rasna japai N naam til til kar katteeai
Hari haan jab bisorai gobindh Raae dino din ghatteeai
P-1362
The eyes which do not see the holy, those eyes are miserbale. The ears which do not hear the sound-current of the Naad-those ears might just as well be plugged. The tongue which does not chant the Naam ought to be cut out bit by bit. O Lord, when the mortal forgets the Lord of the universe the sovereign lord king, he grows weaker day by day.

Guru Amar das ji adds this in rag Bilaval as-
Dhrig dhrig khaaeiaa dhrig dhrig soeiaa
Dhrig dhrig kaparr ang charraaeiaa.
Dhrig sareer kuttamb sahit sio
Jit hun khasam N paaiaa.
Pourree chhurrakee fir heath N aavai
ahlaa janam gavaaeiaa.
P-796
cursed, cursed is the food; cursed cursed is the sleep; cursed are the clothes worn on the body. cursed is the body, alongwith family and friends when one does not find his Lord and master in this life. He misses the step of the ladder and this opportunity will not come into his hands again, his life is wasted, uselessly.
Bhai Gurdas had also expressed his views on this subject as--
Dhrigu siru jo gur nivai N gur lagai N charnee.
Dhriga loine gur daras vina vaykhai par ternee.

Dhri ga sarvan oupadays vinu sane surati N dharnee.
Dhrigu jihabaa gur sabad vinu hor mantar simarnee
Vina sayvaa dhrigu hath pair hor nihaphal karnee.
Vaar-27/I0

Cursed is the head that bows not before the Guru and touches not His feet. cursed are the eyes which instead of beholding the Guru behold anothers wife. Those ears are also cursed which do not listen to the sermon of the Guru and do not concentrate upon it. Cursed is that tongue which recites mantras other than the word of the Guru. Without service, cursed are the hands and feet, and useless are other deeds.

Once Guru Gobind Singh ji asked for water to drink. A sikh immediately brought a bowl of water. Satguru ji said to him, "your hands are very delicate." The sikh replied, "sir, it is the first time that I am serving water. I have never served any body earlier."

Satguru ji threw away the bowel of water and said, "go away, you are a sinner who has never served any body."

So, the dear fellows, this is opportunity to make the best use of your limbs.

Dewan Nand lal ji also cautions us to wake up and make the best use of our human life. He says-

Ba-hosh bash ke hangaamee nao bahaar aamad.
Bahaar aamado yaar aamado karaar aamad.
Ghazal 19

Behold the spring season has come with the spring has come the benefector--The Guru who had promised to bless you in this life.

MEDITATION ON NAAM

So please do not waste this precious human life. Inspite of all this advise, we continue to waste our life in useless talks. It becomes difficult to find time for contemplation on Naam. Gurbani stated this as--

Burae kaam ko ooth khaloiaa.
Naam kee baelaa pai pai soeiaa.
Aousar apanaa boojhai N Eiaanaa.
Maaeiaa moh rang laptaanaa.
P-378
He gets up early, to do his evil deeds, but when it is time to meditate on the Naam, the name of the Lord, then he sleeps. The ignorant person does not take advantage of the opportunity.

Dear friends, when you come to the holy congregation you must contemplate on Naam. Those of you who have not yet been blessed with Naam must seek for it. This is the era of Guru Nanak who has promised to live all through the kalijug to lead the people on the path of truthfulness. Guru Nanak Dev ji has taken promise from Kalijug that he will not come near his disciples. So we have no choice except to take shelter under the Guru and meditate on Naam as much as possible. None should avoid, atleast the contemplation on Naam for one hour in the holy congregation. Saint kabeer ji has advised this--

Bhajahu gobind bhool mat jaahu.
Maanas janam kaa ayhee laahu.
P-459
Meditate on the Lord of universe and never forget Him. This is the blessed opportunity of this human incarnation.

Satguru ji has commanded that He would not help those Who did nm Cmltemplate OH Naam even timione hour daily. We are passing through a very difficult period. So every body needs to be cautious. The big world powers are busy inventing more and more power full weapons. These are all bound to create mass scale destruction. They do talk about peace while their actions are contrary to this. The peace can be had only if every body starts contemplating on Naam, AS 3 watchman, I have cautioned you all to remain vigilant. Guru Nanak is common and belongs to all. We must follow his instructions.

The Almighty primeval Lord once asked Satguru Ram Singh to seek his blessings. Satguru ji replied, "If you are so kind then bless the entire world. Even a place equal to a fingertip, must not remain without your blessings." Thus the Satguru is always the best and selfless well-wisher of entire human race. The Lord always remembers all of us. Fareed ji has said.

Jae tai rab visaariaa rab too N viseriohi
P-1383
Although you have forgotten God, God has not forgotton you.

This is the characteristic of the Lord. We remain engrossed in the problems around us. We never feel contended w1th what ever we have; Desire to acquire more always remains predominant in our mind. Gurbani states--

Binaa santokh nehae kooo rajai
Supen manorath birthaa sabh kaajai.

without contentment, no one is satisfied like the objects in a dream, all his efforts are in vain.

So long as you are busy in fulfilling your desires, you will never be able to get contentment.

COMPLACENCE

Acquisitiveness in a man is like a fire in the forest. The more you try to fulfill your desire more it flares up. The fire can be extinguished only by putting water and not oil on it. The desire of human beings can be satisfied only by the grace of the Satguru, who grants them contentment.

So the only way, is to pray to the Satguru, seek His blessings all the time and follow His instructions. This being the dark age; kalijug is always on the look of casting its spell on us. The moment we violate the instructons of the Guru, the Kalijug gets a chance to act on us, which makes us do some evil deed.

Thus the only way to avoid Kalijug's evil effects is to get under the shelter of Satguru, otherwise one would suffer and act as desired by Kalijug.

Now after the ardas we will start our regular Nitnem of one hour. At night today and tomorrow the kirtan would be performed by Sant Nidhan Singh ji Alam. The Asa Di Var tomorrow would be sung by Sant Darshan Singh ji. Day after tomorrow we will perform the Bhog ceremoney of about two hundred and fifty paaths (simple recitation of complete Granth Sahib). This is how we have planned. Ultimately only the planning of the God works. Because only the one programme, as per the will of the Satguru gets completed. Gurbani has stated thus--

Mattaa karai paschcham kai taaee

Poorabh hee lai jaat
Khin mehi thhaap outhaapan haaraa.
Aapan haath mattaat.
Siaanap kaahoo kaam, na aatt.
Jo anroopiou thaakur maerae
Hoe rahee ouh baat (Rehaoo)
Dessu kamaavan dhan joran kee
Mansaa beechae nikasae saas.
Laskar naeb khavaas subh tiaagae.
Jampur ooth sidhaas.
Hoe anann manehath kee dirrataa
Aapas ko jaanaat
Jo aninad nind kar chhoddiou
Soee fir fir khaat.
Sahaj subhaae bhaae kirpaalaa
Tis jan kae kaatee faas.
Kahu naanak gur poora bhaettiaa
parvaan girasat oudaas.
P-496

One decides to go to the east, but the Lord leads him away to the west. In an instant, he establishes and disestablishes. He holds all matters in his hands. Cleverness is of no use at all. Whatever my lord and master deems to be right-that alone comes to pass (pause). In his desire to acquire land and accumulate wealth, one breath escapes him. He must leave behind him all his armies, assistants and servants. Rising up, he departs to the city of death. Believing himself to be unique, he clings to his stubborn mind and shows himself off. The food, which the blameless people have condemmed and discarded he eats again and again. One, unto whom the Lord shows his natural mercy, has the noose of death cut away from him. Says Nanak, one who meets the

perfect Guru is celebrated as a household as well
as ascetic.

Guru Ram Dass ji further describes the best way to live a sucessful and detached life as--

Vichae grih sadaa rehai oudaasee
Jio kamal rahai vich paanee hai.
P-1070
In his own home he remains unattached, like the
lotus flower in water.

Satguru ji had never advised relinquishing the home and going to the forest in search of peace and liberation. He has advised all to be household. However regard every thing as a boon by the Guru. If you dedicate all i.e. daughter, son, wealth to the Guru, then you will live a life as an unattached head of the family. Fareed ji has clarified in the following words the advantages of such a dedication.

Aap savaarehi mai milehi mai mileaa sukh hoe.
Fareedaa jae too meeraa hoe rehahi sabh jag taeraa hoe
P-l382
God says, "If you reform yourself you shall meet
me, and if you will be mine, the whole world
will be yours."

Total dedication to the Guru thus relieves the individual of all worries and he gets all that he wants. The Namdharis thus always seek the glimpse of Satguru Ram Singh ji after dedicating all they have and contemplation on Naam. It would only be after the reappearance of Satguru Ram Singh ji that the agony of all would be removed. The Gurbani certifies the advantages of the glimpse of Satguru ji in following words--

Satgur darsan agan nivaarae

Satgur bhaettah houmai maaree
P-183
The holy vision of Satguru redresses ardent lust
meeting the true Guru egoism is subdued.

Also

Jo sukh darsan paekhatae piaaraae
mukh te kahan ne jaae.
P-431
That happiness which one receives by beholding
your darshan O beloved, cannot be described in
words.

Notes

1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 3-3-1950

2. For details of Amritsar episode refer P-228

3. For details of Malerkotla episode, see Updesh 1 and 12 at pages 4, 449.

4. From here the naration on the bases of Satguru Bilas starts

5. For details of episode of Subeg Singh refer P-168

Updesh-12

Dandut bandhan anik baar Sarab kalaa samrath.
Dolen tey raakho parabhoo nanak day kar hath.
I bow down and fall to the ground in humble adoration, countless times, to the all powerfull Lord. Please protect me and save me from Wandering, God, reach out and give (Nanak) your hand.

Jaahee kul tey pargat hoae taahee kul ko naam
Pun dwadas gurind ko mayree hai parnaam.
I first salute the dynasty in which the twelveth incarnation would appear and then I salute the twelveth master.

We plan to state today the origin and importance of Hola Mohalla and also the martyrdom at Malerkotla. I do not know, Whether I would be able to state all or not, because the kukas are a group of devotees in trance. This is essential as our orginator Guru Nanak had himself set this tradition. He used to remain absorbed in the memory of the Lord, so people started calling him differently. His state has been Well explained in Gurbani as--

Koee aakhai bhootanaa ko kehai baetaala.
Koee aakhai aadamee naanak vaechaaraa.
Bhaeiaa divaana saah kaa nanak bouraanaa

Ho har bin avar N jaanaa.
P-991
Some call him a ghost, some say that he is a demon. Some call him a mere mortal, OPoor Nanak. Crazy Nanak has gone insane, after his lord, the king. I know of none other than the lord.

Same was the condition of Kabeer also, He says-

Maerae baabaa mai bouraa sabh khalak saiaanee mai bouraa.
Mai blariou bigrai mat auraa.
P-855
O my father, I have gone insane, the whole world
is sane, and I alone am insane. I am spoiled let
no one else be spoiled like me.

For such crazy persons Guru Gobind Singh ji has also stated in Dasam Granth Sahib as--

Jo Jo rang ek ke raache.
Te Te loke laaj taji Naache.
H Dasam Granth P-157
Those who are imbued in the love of the Lord,
they foresake their shyness and dance in ecstasy

UTTERANCE AND ACTION

These are two different activities. There are some people who utter anything they feel like but only to boast. The other type of people are those who straight-way act. They do not believe in making false promises. They believe in action. In Gurbani, Guru Arjan Dev ji has said--

Saadh Kae sang nahee kichhu ghaal.
Darsan bhaetat hot nihaal.
P-272
In the company of the holy, there is no suffering.
The blessed vision of their Darshan brings a
sublime, happy peace.

In the olden days there were no preachers of religion. The living style of the Gursikhs was so pure, simple and truthful, that any body who saw them

would like to become one of them. When the Sikhs were passing through a difficult period, when they were always on war path with Muslims, even then people used to embrace Sikhism. The reason was that they had a very high moral character. They could cast spell on any body by their simple looks and actions.

There was one Amar Singh in Sooter mandi. He had written a book on the life of S. Hari Singh Nalwa. He said there were three types of trees and three types of men also. The first type of trees, bear only flowers and no fruits; the second type bears flowers followed by fruits and the third type of trees straightway bear fruits. Similarly, the first type of men only talk, the second type talk as well as act; the third type is the one who do not talk but straightway act.

Today we all belong to the first type of men only. Wetalk a lot and make false promises, but do not act accordingly. I am not differentiating between Namdharis and non Namdharis. We all belong to the same category. (Dur earlier Sikhs used to belong to the second and third category.

During the battle of Naushehra, Maharaja Ranjeet Singh said, "The army is less and task difficult. Better we Wait." Baba Phulla Singh ji Akali replied, "Now it is not possible. We have already prayed to Satguru ji, now we can not back track." He went forward, and did whatever he had planned.

Similarly a Brahmin approached S. Jassa Singh Bhangi and complained that the pathan of Kasoor has abducted his wife. S. Jassa Singh promised him to get his wife released. When he was making preparations for the attack, other Sikh sardars objected as to why

he had promised without consulting them. The pathan is too powerful and is secured in forts. S. Jassa Singh replied, "Whatever it be, having promised, I will ful fill it positively. If you do not want to accompany me, then I will go alone." Ultimately all joined him and got the wife of Brahmin released.

The third type of Sikhs, was S. Hari Singh Nalwa, who did not promise but straightway acted. At Michni near Peshawar, lived a pathan. He abducted the wife of a Hindu, who came to S. Hari Singh Nalwa to lodge his complaint. Sardar ji rebuked him, saying, "go away we can not fight with such powerful persons." The complainent was turned out. Thereafter S. Hari Singh Nalwa quietly raided the pathan and got the lady released. These are the persons who believe in action. Such people do not feel proud of their power. They use it for the benefit of the people. Gurbani also appreciates such beings as--

Bhaao bhagat kar neech sadaaeae
Tau naanak mokhantar paaeae_
P-470
with. .loving devotional worship, abiding in
humility, ONanak, salvation is attained

Such persons who bear high moral character, who follow the dictates of the Guru religiously and whose practical life is an example for others are always honoured even in the court of the Guru.

PRAISE OF GURU BALAK SINGH JI

The omniscience of the Guru cannot be judged and IS beyond any words. It is vast like an ocean. None can evaluate it. It is only with the blessings of the Satguru that ordinary human beings can know a little

bit. Sant Dhian Singh ji the writer of Satguru Bilas, starts a new anecdote with the praise of Satguru Balak Singh ji. He states--

Hajro nivaasee sukh masee abinaasee naath,
Kaato jam phaasee daas daasan lakhaae kae.

0, the resident of Hajro, the custodian of all the comforts, the unperishable lord, kindly treat me as your humble servant, cut the noose of the demon of death and grant me liberation.

Ajar jaraeeia gur gupat rahaeeia bapu.
Kam paar saeeiaa mehar naeeiaa pai charaaekae.

You are the embodiment of toleration, bearing the untolerable and keeping up the secrets. Kindly Seat me on your mercy-boat, so that I could go across the vast ocean of the world.

Balak samaan khan heeran kae malik ho.
Rehae dhian khaalak mo aalak miracle ke.

Like your name Balak, you look small like a chili but you are the treasure house of jewels. Dhian 'Singh ji prays that his mind remains focussed on Guru s feet and he should never feel lethargic.

Dasam kee gurta amanat su thaakaro ko.
Diaanat su daee bin khiaanat bulaae kae.

While bestowing Guruship on you, Guru Gobind Singh ji asked you to keep this as a deposit and hand it over to Thakur ji, Guru Ram Singh ji. You handed it over to him like an honest trusty Wlthmlt any impingement.

Sari sangee rangee prabhoo mop anoop suhaaee.

Balak singh Gblf giaarvain dhian singh nit dhzaaee.

Satguru ji's countenance is very. handsome and He is the companion of holy congregation. I, Dhian Singh salute the eleventh Guru, Guru Balak Singh Ji. I meditate on Him daily.

NANKANA SAHIB

Sri anandpur jiv gaiae holae kae utsaahi.
So prasang aagae sunno ujal gur dutt maahi.

Now, please listen to the story of Satguru Ram Singh ji's glorious visit to celebrate the Hola Mohalla function at Sri Anandpur Sahib.

Eakankaar akaar gur naanak bhav asthaan.
Sri Nankana dams hit pahuchaa singh dhian.

The writer, Sant Dhian Singh states the way he could listen about the visit of Satguru Ram Singh ji to Anandpur Sahib. Sant Dhian Singh ji, reached Nankana Sahib, the birth place of the primeval lord, Guru Nanak Dev ji.

Sammat unni sat chavan jeth ekati jaan.
T hit ikaadasi nirjala shukarvaar pachhaan.

It was the function of Nirjala ikaadasi samat 1954, (l897AD) on friday, in the month of j eth--(june), when sant ji reached Nankana Sahib. At Nankana Sahib two festivals used to be celebrated. One was on the birthday of Guru Nanak Dev ji on the full moon night of the month of Kartik ie october. The second one was started on the arrival of Guru Hargobind ji from Kashmir. It was celebrated in the month of Jeth ie june and known as Nirjala ikaadasi.

Sangat Pangat milee bahu dholak chhainae saath.

Kirtan kartae gaae teh jih mandir hari naath.

A large number of devotees had gathered to celebrate the function. They were all singing hymns with a small drum and cymbals. They reached the Gurdwara, singing hymns.

Sabh sthaan gur nanak leelaa.
Darshan kiaeo hot man seelaa.

They paid homage at all the Gurdwaras, Where Guru Nanak ji spent his childhood. The very glimpse of this place solaced the mind.

Baal khe] sar baal nihaare.
Tait sangati bahut dhun jaikaarae.

They then saw the tank Balsar, Where Guru Nanak ji spent his childhood. The holy congregation gathered there shouted slogans on the bank of the tank.

Maal charaae ujaaraa khet.
Faer savaaraa sookh nikaet.

Thereafter they visited gurdwara Kiaaraa Sahib, which had been built on the fields, the crop of which was eaten away by the buffalos of Guru Nanak, and replanished by Guru ji again.

Chhapae jaahin kar saudaa saachaa.
Kaloo pakraa laae tamaachaa.

Then they saw Tamboo Sahib, the place Where Guru Nanak Dev ji hid after the episode of sachaa sauda and his father Mehta Kaloo ji slapped him.

Vaun' saae banwaalee soae.
Saaiya saes samaan sajoae.

Then the gurdwara Maal Sahib, Where Satguru ji slept and the serpent covered his face from sunlight,

was also visited

Slri Har Gobind ko asthaan
Utarae haet darasl bhagwaan.

Then the gurdwara of Guru Hargobind ji Where he stayed on his return from Kashmir was also seen.

Bale Bhai ka jd kuaa jf
So bhee paras daras ja! leeiaa.

Then the well of Bhai Bala was seen and bath taken there.

Kanthae tehi peepar kae tara.
Paath niyam nit hum nate kame.

Then We recited the daily Gurbani under the shadow of the tree there.

The Sikhs of the former times were very particular about performing their daily routine of reciting Gurbani. They would never eat anythfing till their recitation of Gurbani was completed.

Yaa bidhi paras dhian hari dwaarae.
Mokh daaee gur thaan jo saame.

Dhian Singh ji thus concluded his pilgrimage to all the gurdwaras, which were the source of liberation for human beings.

Sehi sardhaa kar darsan pooja.
Gur bin daataa avar N dooja.

Dhian Singh ji paid obeisance at all the gurdwaras of Nankana Sahib and made offerings devotedly, as the Guru only can grant blessings and every thing else.

Sadhu ram mahdnt pujaaree
Gur kee janam jaae pun bhaaree.

In those days Mahant Sadhu Ram was the priest of Nankana Sahib. He was the grand father of Mahant Narain dass. Thus Dhian Singh ji visited all the gurudwaras including the one, known as the birth place of Guru Nlanak Dev ji.

Panehaaigzrit kee daeg bantvaaee.
Sangat mil kar kae samudaaee.

The Sangat offered Karrah Parshafl and distributed it amongst all present.

AT DAFARKE

Taahi khabar ardaasae gaie.
Dafarke ik nagar ahae.

Just then a message was received from Daferke, which was located about 6-8 kilometers from the Raiwind Railway Station. In those days the communication was only through messengers, who used to travel from village to village to deliver the messages.

Tahaan sadhaaran bhog granthaa.
Sangat sabh aavai it panthaa.

The message was a request to all to kindly visit Dafarke, as the simple recitation of Granth Sahib ji was awaiting its concluding ceremony.

Singhan diss ardaasae gaiae
Ham sabh bhee tiss mstae paiae.

The request to visit Dafarke was received by all, so Sant Dhian Singh ji along with others too set their return journey through that route.

Aa pahunchae tiss gram majhaarae.
Sher singh jahan gur kai piaarae.

They all reached Dafarke, the residence of Sher Singh.

Jhanda gaadiyo mill kar taahee.
Door nikat bahu sangat aahee.

Sher Singh had been living there for quite some time, so he represented Satguru Ram Singh ji in that village. On his request people from surrounding areas had gathered there.

Teen dina mela bad Sunder
Keertan hate mitai sabh dundalc

The celebrations lasted for three days. All the time kirtan (musical singing of hymns) continued. This helped in wiping out the sins of human beings.

Dholak ehhainae sabad bahaan
Guru dhan jaankee eih kaan

The singing of hymns with a small drum and Cymbals was enchanting and extremely enjoyable. Blessed is the Guru, blessed is his vani (hymns) and blessed are its singers as well.

Suba eik kesar singh naam.
Aaiyo teh jehi jangae dhaam.

Satguru Ram Singh ji started the practice of appointing his lieutenents, who were called subas. They propagated the message of Satguru Ram Singh ji in villages. Thus contact With masses had been establised. One of these Subas, Kesar singh ji of village Raja jang, who had accompained Satguru Ram Singh ji to the Hola Mohalla function at Anandpur Sahib also came there.

Samae guru anandpur jaannae.
Beech hutae kesar singh siaanae.

Kesar Singh had accompained Satguru Ram Singh ji for the celebration of Hola Mohalla function at Anandpur Sahib.

Daekha kautak saga] sunnaiyo
Main likhiyo jaisae sunn paaiyo

Keser Singh Who was the eyewitness of the Hola celebration by Satguru Ram Singh ji at Anandpur Sahib narrated the details of the function to Dhian Singh ji, the Writer of Satguru Bilas. He says he has Written everything about that visit as per his narration.

THE ANANDPUR SAHIB VISIT

Guru Ram singh taapoo sailae
Eik baras jaanae sae paihelae.

Satguru Ram Singh ji visited Anandpur Sahib a year before his deportation.

Taahi samai kee hai Eih bag;
Parrho Prem su gur sikh bhmaf.

This dates back to the above mentioned period The Gufsikhs may kindly read this with devotion. i
The government had restricted the movement of Satguru Ram Singh ji to go out from Bhaini Sahib Violating these restrictions, Satguru ji issued orders to all the Sikhs to gather at Anandpur sahib. The government was also informed about His firm resolve to celebrate this function. Satguru Ram Singh ji had launched Satyagreh thrice, which Mahatama Gandhi 21Cl0l>t€d later on. These Satyagreh's were launched against government restrictions to celebrate religious functions, once for deep mala function at Amritsar and twice for Hola functions at Anandpur Sahib_

Bahu sikhan pmti likha pathaaee.

Anandpur hole ham jaaee.

Many sikhs had been informed in writing about the visit to Anandpur Sahib, to celebrate the Hola Mohalla.

Aavoh jis jaanna sang piaarae
Elk maas greh kaaj bisaarae.

Satguru ji had written and invited all those who wished to see this function. They may take leave from their hemes for one month, and reach Sri Bhaini Shahib. In those days the devotees would not mind days Wi hown err buisness for one month, New a days we become so much sluggish that we do not find time to attend the holy congregation for two hours or contemplate on Naam for one hour.

Bhaini se pachaas ku meel.
Aahi Anandpur nagri seel.

Anandpur Sahib is at a distance of about fifty miles (80 km) from Sri Bhaini Sahib.

ORIGIN OF HOLA

Study of history would reveal that the festival of Holi was being celebrated since the Satjug era. Holika was the sister of Harnakhash. She was proud that she could not be burnt in fire. So she sat on a stack of wood with Prehlad in her lap. The wood was set on fire, Holika got burnt but Prehlad was saved totally. Bhai Gurdas ji has said--

Jal agni vich ghataeiaa jalai N dubai gur parsaadi
Vaar 10/2
Prehlad was thrown in the fire but he could not be burnt, when he was thrown in water he did not drown.

From that day the Hindus started celebrating the festival of Holi. Guru Gobind Singh ji modified it and named it Hola. From that day the Sikhs also started celebrating Hola festival. Namdharis have double3 importance for this fesitval. Firstly because this was started by Guru Gobind Singh ji and secondly the birth anniversary of Satguru Balak Singh ji.

HOLA ANANDPUR SAHIB

Taa sam hola kahee na maaihae.
Dae phal dasam guru man j achae

The Hola celebration at Anandpur is unique. This type of Hola is not celebrated anywhere else. Anybody who pays homage at the gurdwara of Guru Gobind Singh ji and remembers Him from the core of his heart, gets blessedl and all his desires get fulfilled,

Aisae sunn sann gaeae mrigraae l
Bhee pa unchae kesar singh bhaab.

Thus numerous Sikhs including Keser Singh, went to attend this ftunction. _

Sat Guru Ram Singh ji deputed Baba Lakha Singh to Ludhiana, to inform the police that--

Lakha singh ko keheeiyo gur thane
Deho khaber #tam vaak nikaane.

the resolve of Satguru Ram Singh to visit Anandpur was rrrevocable.

Anandpur hole par jaavai,
Panth jalgaan jaae dera laavai.

None can stop Owlf visit to Anandpur Sahib. However

please ensure that; wherever we halt for sometime,

Maas sh raab hukaae jae aavae.
Maar maar singh jaan gavaavae.

If any body dbmes there, after eating meat or drinking wine or simoking,jthen the Singhs would eat him severly or ven kill him. If any bokly dies e will not be responsible. We want that theentire hu anity should be reli ious. None should ever resort to wrong deeds.

TOBACCO

Use of Tobacco has been condenjined in ourlancient Vedic religgion. Sakand Puran says,f that any body who gives an' donation to a user of Tobacco, he would remain i hell, so long as the sud and moo; exist. Another ,Puran condemns the Tob coo user gto the extent, that such a person Woul jsuffer a total downfall. Guru Gobind Singh ji lhas a so written a lot against it. He defines this as the leavings of the universe. He says the wine ruins seven generations, the hang (The intoxicating hemp) ruins one generation. However Tobacco ruins numerous generations. Neither Hindus can take it to the tenfple, nor the Muslims to mosque. lt has been cond mned) by all religions. However the Kalijug has ast its adverse spell on everybody to such an exterlt, that irrespective of the dictates of their religion, people resrlrt to meat eating, drinking and smoking.

KALIYUG

While coming here, I stopped o er at Patna Sahib to study the Dasam Granth Sahib ins alled there. There were three such volums of this G,_anth. One was at Baba Atal, second in the state of Sazijigrur and the third

one at Patna Sahib. These three volums are different from the one's otherwise available in the market. In these three volums extra vani, which is not there in others, exists. In these volums there is one hymn each in rag sorath and Asa. Then there is a var in Rag Maal-kaunse and a Sukhmana. The Ugardantee also exists in these volumes. The Sansahar Sukhmana states about the persons in Kaliyug as under--

Teen jug main such pardhaan
Ab such kiriyaa kee hotee haan.

In the previous three ages sanctity and holiness dominated the minds of the people. This has suffered adversely in Kalijug.

Further--
Kal kai jeev hote adharmee.
Khatri Brahmin hote akarmee.
The people of Kalijug would not be religious minded. Kashatrias and Brahimins would also deviate from their paths.

The high priest of Patna Sahib, Sant Nehchal Singh ji also did not know of these variations. Thus Guru Gobind Singh has written a lot about the adverse effects of Kalijug. In this volume the Chandi Di Var which we recite daily has been named as Var Durga Di. In this also there were small differences in some words. The volume of Gurbani, compiled by Bhai Mani Singh also contained the above var as it is.

In Kalki Avtar Guru Gobind Singh ji has further elaborated the adverse effects of Kalijug as under-

Ab mai mahaa sudh mati kar kai
Kaho katha chita laae bicharkai
Dasam Granth P-571

Now, I purging my intellect of all doubts relate
the story of Kalyug as it will behave.

Bharaa Krit hot jab dharnee.
Paap grast kachhou jaat na barnee.
Bhaant Bhaant tan ho outpaataa.
Poutrah sej sovat lai maataa.2
Soutaa pitaa tan ramat nishankaa.
Bhagni bharat bhrant keh ankaa.
Bhrat Bahin tan karat bihaaraa.
Istri teji sakal sansaaraa.3
P-571

When the earth is pressed downwards by the weight of sins and her suffering becomes indescribable, several types of crimes are likely to be committed as a mother sleeping for the sexual enjoyment with her son in the same bed.2 The daughter unhesitatingly enjoying with her father and the sister embracing her brother. The brother enjoys the body of the sister and the whole world relinquishes the wives.3

Satguru ji further elaborates this as--
Jah tah hon lage outpaataa.
Bhogat Poot sej chari maataa.
Dasam Granth P-571
The crimes are committed everywhere, and the son comes to the bed of his mother and enjoys her.

Regarding religious routines, He states--
Kahoon N pooja kahoon N archaa.
Kahoon N sorut dhouni sinmrat N charchaa.
Kahoon N homan kahoon N daanan.
Kahoon na sanjam kahoon na shanaanan.
P-l27

There is no worship and offerings anywhere,
There is no discussion about vedas and simritis.
There is no hom and charity and nowhere the
restraint or regular bathing.

Thus everday a new sect would be created. They would not honour, the ancient religious scriptures. Instead they would write their own books and preach accordingly. They would also discard all the old religious rituals. Satguru ji has further written--

Kisso na daan deh gae, su saadh loot leh gae.
Dasam granth P-538
They will not give alms but loot even the saints.

Shanker baran Prajaa sabh hoee.
Eik giaat ko rehaa N koee
P-571
The entire humane race would become hybrid,
None of the breeds would remain pure and secured.

We find today that Indians have freely married the Siamese. Similarly the Brahmins are marrying schedule casts and vice versa. Kashatrias and vaishs are as well resorting to intercast marriages. Thus the original breeds are being ruined. However this had already been admonished by Guru Gobind Singh ji.

MARCH TO ANANDPUR SAHIB

Thus Satguru Ram Singh ji informed the authorities that no drunkared & smoker should come near them, because he would be severely dealt with or even killed.

Sunn hoe thane waale sath
Charrhe anandpur ko raghunath.

Yielding to the firm resolve of Satguru Ram Singh

ji to visit Anandpur Sahib, The superintendent of police ordered the police inspector to accompany satguru ji. Thus Satguru Ram Singh ji left for Anandpur Sahib alongwith his disciples.

Singh Panch sou saath sidhaarae.
Sabad guru gaajat jaikaarae.

Five hundred Sikhs accompanied Satguru ji from Sri Bhaini Sahib. All were reciting Gurbani and raising slogans. The number of Sikhs accompanying satguru ji kept on increasing on the way. The English asked satguru ji about the number of Sikhs travelling with him. Satguru ji ordered all households to offer one rupee each. The offerings, when counted were found to be twenty two thousand. Thus there were twenty two thousand households, the number of ascetics is not known.

The authorities started recording the biodata of all. They could write only eight thousannd names from morning till evening. They had hardly completed one thrrd of the entire lot till evening. Although the number of households only was twenty two thousand in addition to ascetics, the official record mentioned only eight thousand.

HALT AT KEERATPUR

Urae paanch koh keeratpur hai,
Taahin pahoochae jab gur Sur hai

Keeratpur sahib is five kose ie 12 km, fmm Anandpur Sahib. Satguru Ram Singh ji the Guru of the angels, reached Keeratpur Sahib with his Sikhs.

Swachh jagaah dikh kiyo avaas.
Lagaa divaan guru sukh mas.

Satguru ji decided to camp at a suitable clean place. Immediately thereafter the Sikhs resorted to singing of hymns.

Dholak chhainon so gurbani
Parrhan lagae gur sikh gunn khaani

The Sikhs started singing Gurbani with 3 Small drum and cymbals. _

Satguru Ram Singh ji had ordered that no meat eater or drunkard should come near them.

Lai prashad bhaet teh vaasee.
Aazae darshan hit abinaasee.

The residents of Keeratpur came to see satguru ji.

They made theirofferings to the one, who is immortal lord.

Eak naath ka teh asthaan.
Jogi karat bad0 madh paan.

A group of yogis Was camping nearby. They used to drink heavily.

Eak aaiyo taa se mad peekae.
Satgur anterjaamee ji kae.

One of the yogis fully drunk, Came to the congregation of Satguru ji.

Kaha naath ki mushkan baandho.
Mad pee chhap baitha singh saadho.

The omniscient Satguru, spotted the jogi and ordered that his hands be tied at the back and punished for stealthily coming to our congregation.

Gian singh lai asav pachhaaree.
Tis jugeeaa ki mushka taarree.

Suba Gian Singh ji tied the hands of the jogi at his back, with the rope used to tie the horses.

Singh jabai kas mushkan deenee.
Leayho bakhash keh mo mat heenee.

The jogi begged pardon of Satguru ji. He pleaded guilty and prayed for pardon.

T hanedar taarr dhamkaaiyo.
H Bahu bintee kar tisae chhudaeiyo

The police inspector also took the jogi to task as to why he had come there drunk. On his repeated requests he was allowed to go back to his group.

Jogi bhee ati hee ghighaaiyo.
Main bhoola keh nikal sidhaaiyo.

The jogi also begged pardon with his choked throat. He accepted his guilt, so he Was let off to go away.

Chhorrha gur kee paee duhaaee.
Mand karmee ko nikat na aaee.

The greatness of satguru ji spread all over; general feeling was that none with bad habits could go near Him.

Lake kehae in badh partaapo
Durbudhee dustan ko khaapoo.

The people started talking about the greatness of satguru ji, and said that none with bad habits could survive here.

Jogi kee rab nae budhi maaree.
Pee mad gaa tin Sabha manjhaaree.

The nature spoiled the intellect of the jogi, because he went to the holy congregation drunk.

Aisae maha purakh kae paas
Dar kar jaaiyae bann kar daas.

One should go with humility and respect to such holy persons.

AT ANANDPUR SAHIB

Yaa bidh sri anandpur gaey.
Trai loee jis gur kee jae.

Thus satguru ji reached Anandpur sahib. He was being acclaimed and honoured in all the three worlds.

Kaetae jan ko bhajan sunaaiaa.
Paap vishae te tino hataaiya.

Satguru ji blessed numerous persons with Naam and saved them from committing sins.

I may state here that while Satguru ji was at Keerat pur Sahib a sikh requested for blessing him with the Naam. Satguru ji advised him to remain aloof from theft and adultey. He said, "my lord, a mare worth Rs. 600/- stolen by me is at my home."

Satguru ji asked him to first return the mare to its owner, then only he would be blessed with Naam.

The sikh abode by the orders of Satguru ji. He immediately went home and returned the mare to the owner. We should all ponder over ourselves and check if we are all following the instructions of Satguru ji. We can claim ourselves to be real Namdharis only if we follow the dictates of Satguru ji.

Kari Baenti Singhan tahaan.
Aatae saal bhee aavaie yahaan.

The local singhs of Anandpur Sahib requested Satguru Ram‘ Singh ji to visit next year also.

Boley prabh sunn ho mam bhraataa.
Bhaanaae kee kichh achraj baataa.

Satguru ji replied them that the destiny wills it otherwise.

THE DESTINY

Ram tilak yuv gaadee tiaali
Bhaavee dieeaa taat ban Jaan

Just when Ram Chander ji was going to be crowned the heir apparent, the destiny sent him to forests. A poet has said about this as--

Bhaavee bihaane hai kans kae oopar
Bhaavee ne yadav vans khapaaiya.
Bhaavee ne deena maghvaan srap
Bhaavee ne chand kalank lagaaiya.
Bhaavee ne sita gavaaee hi ram te
Aap jise mghuraae kahaaiya.
Aur manukh kee baat hai ketak
Bhaavee te ram N chhootan paaiya.

The destiny over powered kansa and the destiny ruined the yadvas. The destiny cursed Indra and the destiny cast slur on the moon also. Under the effect of destiny Ram (The Raghurai) lost sita. What to talk of human beings even Ram could not escape destiny.

Why should He (Rama) escape destiny? He, the Lord Almighty has made destiny as such. If He (Lord Rama) does not accept the influence of destiny, then It would be violation of His own principals. Just see the rnfluence of destiny on Guru Gobind Singh ji, He

knew that all of his sons would be killed, his mother would die; his family would get scattered. When Mata Jeeto ji, the wife of Guru Gobind Singh ji narrated him all that she had seen in her dream, Guru Gobind Singh ji confirmed that, this all was bound to happen. Still he allowed everything to happen as destined. Guru ji had to walk bare footed, and all alone. He had to pay fourteen tolas of gold to get a bowel of water. Guru Gobind Singh ji smiled on the narration of Mata Jeeto ji and said that all this was destined to happen. Mata ji expressed her inability to bear all this so she relinquested her body.

Another poet has also expressed his views on destiny as--

Maiya kehae main sabh ton vadee mainoo khalkat sydaa kardee.
Surat kahae main sabh ton vadee mainoo khalkat nion nion chaldee.
Aakal kehae main sabh ton vadee main vich kachehri larrdee.
Par honnee kahae main sabh ton vadee main jo chaahan so kardee.
Wealth says she is supreme as every body salutes her; Beauty claims herself to be supreme as every body bows before it. The intellect too claims herself to be supreme, as it argues in the court; However the destiny claims herself only to be supreme as she does what ever she wants to do.

Thus the destiny is so supreme that everybody including the gods have yielded to its influence. Who could have killed lord Krishna? He himself bowed before destiny and provoked the hunter to shoot an arrow on him. He had the capacity to change the destiny and make the curse pass. He however honoured the curse passed by Durbasha and held his words above his ownself. Thus destiny is too powerfu1_

There is another important incident commanded

over by destiny.

Shiv daet bhaae bar raavan ko
T um lank ka raaj kara jugaz'ee_
Sack bhaakhan tae Shiv bhool gaiye
Deeo raaj vibheeshan ko paltee.
Kangana sheshupal ke haath rehiyo
Bidh ne kichh aur di aur thattee. i

Lord Shiva blessed Ravan with the kingship of Lanka, however he forgot to speak the truth, that this kingship will ultimately pass to Vibheshan. Similarly Shishupal went to marry Rukamani, the destiny however willed it otherwise. He kept on waiting with the bangles and Rukamani was taken away by Lord Krishna.

PRAYER OF RUKAMNI

Guru Gobind Singh ji has described the feelings of Rukamani and her marriage with Krishn ji as under.

Au Jadoubeer so you kaheeyau
Toumrae bin dekh nisaa daru aavai.
Baar hi baar ati aatur hvai
Tan tiag kahyo jeea mor paraavai.
j Prachi paratachh bhayo sas pooran
So hamko atisai kar taavai.
Main mano moukh aaran kai
Toumrae bin aaie hamoo dhar paavai.
Dasam Granth P-504

Tell Krishna, that without him I feel frightened throughout the night and my soul, getting extremely agitated, wants to leave the body, the moon rising in the east is burning me without you. The red face of the god of love frightens me

Rukamani further requests Krishn ji to consider her

following request favourably.

Lochann chaar bichaar karo jin
Baachat he patceaa outh dhaavah.
Aavat hai shashpal itai
Muhe byaahan kan prabh dheel na laavoh.
Maar inai muhe ject prabhoo
Chalo dvaarvati jag mai jas paavoh.
Mori dashaa sauni kai sabh you
Kabi shyaam kehai kari pankhan aavoh.
Dasam Granth P-504

O, the one with charming eyes! do not be absorbed in more thoughts and come immediately after reading the letter. Shishupal is coming to marry me; therefore you should avoid even the slightest delay. Kill him and conquer me, take me to Dwarka and earn approbation in the world. Hearing this plight of mine, fixing wings on your body fly towards me.

The devotees called the lord from the core of their hearts, and He responded to their requests. We do not remember Him whole heartedly, that is why we do not get His glimpse.

Rukamani angeh sang gopale.

Thus Rukamani accompained lord Krishna.

Neti neit likhi jio bhaaee
Kahoo tae nahinee jaat mitaaee

All happens as per the destiny. Nobody can reverse its ordains.

HOLA

Praalbadh se daekhae hola

Jaae bides koae din chola.

The next Hola would be seen only if the destiny willed It to be so, otherwise I would have to go to foreign lands. Two years ealier also during the H013 of Manavala, Satguru ji had said, "The English Wguld deport me. They would declare me dead_ Hgwever please remember the fire can not burn me and thg; water can not drown me."

While in the army, Satguru Ram Singh ji, lighted five piles of wood and chaff in the scorching heat of june. _He himself sat in the middle one. People thought he might have died. However to every body's surprise when the fire got extinguished Satguru ji came gut absolutely safe and sound.

BABA DASAUNDA SINGH

What to talk of Satguru ji even his devotees who always remain absorbed in contemplation on Naam, have been seen jumping into the fire without any problem. It was the Hola function of l923A.D. at village Dhotian in district Lylpur. The havan was being performed. The flame was about two Meters high.

Some persons had been stationed there for security, so that no body jumped into the fire. Inspite of the best efforts Dasaunda Singh ji came and squatted legs crossed in the fire. He had to be pulled out. It was seen that he was totally unaffected. This was something which happened in the presence of a huge congregation.

Again in l934A.D. at Sri Bhaini Sahib a Havan was being performed. Sant ji jumped into it. He was pulled out by people and found to be totally unaffected

by fire. A Muslim police inspecter too was an eye witness of this incident. Although he was very communal, still he was visibly seen moved.

HOLA OF MANA WALA

This hola was celebrated in Sambat 1925 ie 1869 A.D. Sant Lall Singh ji of Latala had attended this function. He narrated that one day Satguru Ram Singh ji was coming and he met him on the way. Satguru ji said, "Lall Singh you are blessed with supreme comforts." Do you know what it means?

"No sir, kindly clarify," replied Lall Singh.

Satguru ji, "The comforts of heaven would also be given to you, but not yet. The English would lay their hands upon me. They will deport me and detain me for a long time. Thereafter when I come back, I will provide you with supreme comforts."

The Namdharis are still awaiting the return of Satguru Ram Singh ji. On the return. of Satguru ji only the cow & the poor would be protected; None would tell lies; All would speak the truth. However before this happens, an overall change would take place. So the real Hola would also be celebrated only when Satguru Ram Singh ji reappears; and the aching hearts of Namdharis feel solace.

PANGS OF SEPARATION

The pain of separation is too difficult to bear. Guru Gobind Singh ji has explained this state of mind of Gopikas in Dasam Granth as below.

Phaagan mai sakhi daar gulaal
Sabhai har so ban beech ramai.
Pichkaaran lai kari gaavat geet

Sabhai mili gvaaran taoun samai
Ati sounder kounj galeen ke beech
Kidhau man ke kari door gamai.
Aru tyaag tamai subh dhaaman ki
Eh sounder syaam ki maan tamai.
Dasam Granth P-369
In the month of Phagun, the young damsels are roaming with Krishna in the forest, throwing dry colours on each other; taking the syringes in I their hands they are singing charming songs removing the sorrows from their mind. They are running in the alcoves and in the love of the beautiful Krishna they have forgotten the decorum of their households.

The Gopikas were concerned onl 'th h covetousness of Syam and nothing else The further count their days spent in the company of syam as-

Phagun phaag badyo anuraag
Suhaagan bhaag suhaag suhaaee.
Keser cheer banaae sareer
Gulaab abeer gulal udaaee.
So chhabi mai lakhi jan dvaadas
Maas ki sobat aag jagaaee.
Aas ko tyaag niraas bhai
Taskyo na heeyo kaskyo na kasaae.
Dasam Granth P-377

In the month of Phagun, the love for playing holi has increased in the mind of married Women. They have Worn red garments and have begun to besmirch others With colours. I have not seen the beautiful spectacle of these twelve months and my mind is anxious to see that spectacle I have abandoned all hopes and have become

disappointed but in the butcher heart no pang or
pain has arisen

Guru ji has also expressed this situation in Gurbani

Mai rovandee sabh jag runaa runurhey vanhu pankharu
Ik na runaa maerae tan kaa blrhaa
Jin hao plrahu vichhorhee
P 558

I Weep, the Whole World weeps; even the birds of the forest Weep with me The only thing which does not weep is my body s sense of separation which has separated me from lord.

The pain of separation from the lord is highly unbearable.

Dewan Nand Lal ji says
Dili man, dar fraaki yaar ba-sokhat
ghazal 14
My heart has burnt in the separation of my
friend, the lord.

The one who does not remember Satguru Ram Singh ji even once a day, is not entitled to be called a kuka. He must recaptulate the orders of Satguru ji daily. Guru Gobind Singh ji states about the agony of separation--

Jor ghattaaghan aae jahaan
Sakhi boondan megh bhali chhabi paaee.
Bolat chatrlk daadar Au
Ghan moran pai ghanghor lagaaee.
Tahl samal ham kaahner ke sang
Khelat thee ati prem badhaaee.
Taun samal soukhdaaeik thee rit

Aosar yaahl bhaee dukhdaaee.
Dasam Granth P-3 70
Look 0 friend' the clouds have surrounded us and it is a beautiful spectacle created by rain drops the sound of cuckoo, peacock and frogs is resounding. In such a time we were absorbed with Krishna in amorous play; how much comfortable was that time and now this time is greatly distressing

Guru ji also further substantiates this idea-

Naanak tlnaa basant hai jin ghar vasiaa kant.
Jin kae kant disaapuree
Sae ahnis firehi jalant.
P-791
O Nanak, it is the spring season for those, within whose homes their husband lord abides. But those, whose husband lord is far away in distant lands, continue burning day and night.

Thus the real Hola would be celebrated only when Satguru Ram Singh ji reappears; the entire Sadh Sangat would be full of happiness; There would be no jealousy amongst the sikhs; Nobody would suffer agony; the poor animals would not be tortured. We do pray and wish the best for all, but the reality is different. In our heart of hearts we only wish something adverse only.

DEPENDENCE ON NAAM AND GURBANI

I have been informed by some elderly persons that during the tours of Satguru Ram Singh ji, the Sikhs accompanying Him never indulged in useless talks. Every individual would either mutter the name of the

lord or recite Gurbani. In case two of them joined together then they would sing Gurbani.

Bhai Ganga Singh ji was a preacher of Singh Sabha. He was colleague of S. Teja Singh of Bhasaur. He met me at Simla and narrated his observations at Sri Bhaini Sahib. He said, he was surprised, all those busy in various services, either muttered the name of the lord or recited Gurbani. He could not locate anybody gossiping.

However now a days we remain busy in back biting, or criticising some one. None enjoys any body's goodness or well being. Wherever two persons gather they enjoy talking ill of others. Gurbani has also substantiated this as--

Jo daekhai chhidra tao nindak aumaahai
Bhalo daekh dukh bhareeai
P-823
When the slanderer sees fault in some one else,
he is pleased; seeing goodness he is depressed.

The slanderers enjoy finding faults in others. They are encouraged by cynics who join them happily. However none likes to come near somebody who talks good about others. This is a hard reality.

Satguru ji however advises such cynics to better go and sleep rather than talk ill of others. Thus the former people depended on contemplation on Naam and recitation of Gurbani. So long the Sikhs followed this tradition they were extra ordinarily brave and courageous. Even the people of Kabul trembeled before them. They established a vast kingdome. However the moment they forgot the tenets of their belief, laid down by Guru Gobind Singh ji, there plight not only

became miserable but they even lost their empire.

Even now all the various factions of Sikhs are victims of infighting. Criticizing each other has become the order of the day and a source of amusement. None appreciates that the other one contemplates on Naam for so many hours, or reads so much Gurbani and follows all the principals laid down by the Gurus. The down fall of Sikhs was due to mutual mistrust, jealousy and criticism. So long as the Sikhs remained united, sat together, ate together, contemplated on Naam, recited Gurbani, they were extremely powerful.

UNITY IS STRENGH

As long as the Sikhs were divided into twelve groups they continued to fight with each other. Each had only a small territory. However when they all came under the flag of Maharaja Ranjeet Singh, they not only set up a vast empire, but even freed the country from communal rule. They made the Afgans quaver on hearing their name.

After Maharaja's death, treachery and intrigues engulfed them so badly, that they again started killing each other. The result was that within ten years the entire area went into the hands of aliens. Not only the officials of Sikh empire but even saints like Bhai Veer Singh were assasinated. Bhai Veer Singh ji of Aurangabad was a true saint. He cursed the Sikhs for being trodden over by a plankur drawen by eight horses. Shah Mohammad a punjab poet, discribed this situation as under--

Shah mohammad burchhian att chaaee,
jehrrha bahe gaddi uhnoo maar dindae.
Shah mohammad the poet says, "The rud€ Sikh

villains, so much exceeded their limits, that they
would not hesitate to kill the one who sat on
the throne of the Maharaja."

They did not stop here. They boasted--
Bir singh jehe assan maar dime
Nahin chhadnaa saadh tae sant meeaan.
We have killed saints like Bir Singh, we would
not spare any other saint or ascetic.

Satguru Ram Singh ji tackled this adverse situation and started revamping the Sikhs. Those of the Sikhs who gathered under His flag, unitedly became strdng and shook the very foundations of the British empire. The authorities were too scared of Him. Still some of the Sikh factions continued to oppose Satguru ji. The English also played a role in keeping the Sikhs divided.

The result of disunity can be seen here itself. It is a matter of disgrace that the Namdharis, Non Namdharis and Hindus living in Thiland could not even start a common school for their children. The only reason is mutual mistrust. Each one wants to be the head of the institution. Each of them is scared of the other, lest he overpowers others; even in this foreign country we do not want to trust each other.

The only reason appears to be is that each one wants to be the leader. This scares the others which results in disunity. Unity is possible only if we honour each other's feelings alike. Once a tussel started between various factions of Hindus, worshipping different idols. None agreed to worship the other's idol. The intellectuals of all the factions got together. They hit upon a plan to place all the idols at one place,

so that all came to one place only. Thus they could unite all of them together.

This however is not possible today because none wants to compromise his stand. Today's decisons are based on majority only and not on ethics. The ancient Indian practice was rule by one king. Every body had to obey him. The Democracy however is based only on majority. This can not differentiate between good and bad; right or wrong. During elections each party blames and criticises the other. They are always at daggers drawn and bickerings continue. The English people also fight election, but after the result is declared they shake hands and work together for the progress of their country. We however do not adopt this practice. We only endeavour to continue opposing each other.

The history vouches that after Guru Gobind Singh ji, so long as the Sikhs remained united under the command of Baba Banda Bahadur, they shook the foundations of Muslim rule in India. However they suffered badly after their distintegration. The Sikhs could again get united only under Maharaja Ranjit Singh and did wonders. Thus unity is very important.

S. Hari Singh Nalwa was the commander-in-chief of Maharaja Ranjeet Singh. He was not only extremely brave and courageous but also a true Gursikh. I have seen the fort of Jamaraud. When Nalwa stayed there, he kept a volume of Granth Sahib ji in an earthen shelf and himself slept on the ground. The secret of the bravery of Sikhs was their staunch faith in their Guru, unity and following the orders of their king. He was loved & honoured not only by Sikhs but Qthers also. The land attached to his samadhi was donated

by Hindus.

Fakeer Azizudine was a Dewan of Maharaja Ranjeet Singh. He went to see the vice-roy at simla. The vice-roy asked him, "from which eye, is your king blind."

Azizudin replied, "The glamour of the face of my king is so strong that I have not been able to look at his face." This was the type of mutual trust and respect.

DOWN FALL OF THE SIKHI

After the death of Maharaja Ranjeet Singh the Sikhs gave up the tenets of their belief. Treachery, intrigues and distrust, ruled the minds of Sikhs; The result was, the Sikh empire fell into the hands of aliens. However Satguru Ram Singh ji revived Sikhism to such an extent that it could face the tyrnny of the English and even lay down their lives for the cause of the freedom of the country. The British started fearing Satguru ji and his movement.

Instead of supporting the kuka movement the Sikhs stooped down to such an extent that they started praising the alien government. They even said, "The english are gifted to them as a boon." The Sikhs, Hindus, priests and Rajas, joined together and gave in writing that Satguru Ram Singh be sent out of the country to a remote area. In 1888, lord Dufran, the vice-roy was honoured by the Sikhs. They even presented him a citation saying, "The English are a God given gift to us. We can progress only under them. May they continue to shower their blessings on us." The Sikhs even condemned those who believed

in eleven or twelve Gurus.

The result of all this was miserable plight of Sikhs. Had they accepted atleast Master Tara Singh as their leader, they would have achieved something. We are now divided into two groups. Although we meet and still greet each other, but are divided into two. It is highly unfortunate that the Sikhs do not wish each other when they meet. Even I do not get proper respect and honour. I too reciprocate them in the same way. This however is against the Sikh tenets of belief.

Akali party was the biggest amongst Sikhs so Master Tara Singh should have been accepted as a common leader. I requested him to lead the people. However on the other side Maharaja of patiala wanted to lead the people. He organised a gathering of Sikhs in Moti Bagh. I also went there to share my views with him. However the situation there was extremely deplorable. All the Sikh sardars present there, were busy drinking liquor except a few of us, rest all were fully drunk. The meeting was called to discuss the political situation and arrive at some common decisions. All were however enjoying their drinks. This is how the sikhism had deteriorated.
Every body claims himself to be the leader. None wants to follow any one else. The result is disunity and in-fighting. Even singh sabhas are many. In 1934, I saw at Rangoon, that the fight was about the post of president, whether he should be a civilian or a military man, On this issue they faught bitterly by throwing chairs on each other. Until and unless the Sikhs agree upon one name only, and allow him to work for a few years uninterruptedly, no progress gan be made. Due to mutual distrust, selfishness and 1ncreas1ng disscusions amongst various groups, the

funds of gurdwaras have been wasted and no purposeful progress made.

THE MALERKOTLA EPISODE[4]

It was january l872, When people had gathered to celebrate the Lohr1 and Maghi festivals at Sri Bhaini Sahib. The wife of Satguru Ram Singh ji had expired on the Deep mala function in oct-nov. l87l. Her Bhog ceremoney, had also been fixed on these festivals.

S. Gurmukh Singh of Farwahi had been maltreated at Malerkotla, when he had a quarrel with 3 Muslim vegetable seller, who had not only over leaded his bullock with a heavy bundle of radish, but himself too, rode on it. Gurmukh Singh requested him ts drsmount the bullock so that it was slighly relieved of extra load. He however did not agree and the quarrel started. Matter went to the police. The police beat Gurmukh Singh and ordered to slaughter the bullock in his presence.

Gurmukh Singh narrated this incidence to S. Hira Singh who was the leader of the devouts. The devouts who were already infuriated over the killing of Gian Singh, got all the more enraged on the treatment meted out to Gurmukh Singh. They sought permission of Satguru Ram Singh ji to attack the butchers. Satguru ji asked them to wait for some time more as they were not yet fully prepared for an armed action. They all gathered at Akal Bunga to decide further course of action.

Satguru Ram Singh ji, wearing only an underwear, and a small towel on the shoulders, came out of the maingate of Sri Bhaini Sahib and left for Akal Bunga.

He ordered that none should follow Him.

Their was one great devotee Baba Sunder Singh. He was standing outside. He waited there for sometimes so that the order of Satguru ji was obeyed. After some time he too reached Akal Bunga and sat behind Satguru ji. Satguru ji advised the devouts that although their determination was commendable, still such a major action should not be planned at a relatively unripe stage, especially when the opponents were too powerful. So, if they kept paitience, all that they wanted to do, will be done peacefully. The devouts however were not able to control themselves. They said Guru Teg Bahadur had appeared in their visions and ordered them to attack Malerkotla immediately. Satguru ji then said he can not oppose the order of Guru Teg Bahadur ji. Satguru ji allowed them to do what they wantedto do. Karrhah Prasad was prepared and Satguru ji himself distributed it to the devouts.

The devouts had two ladies also in the group. They were openely giving call to the people to board the ship of freedom. Listening to their call two brothers Charat Singh and Dal Singh left their work in the kitchen and joined the devouts. .

About two hundred fifty persons had gathered there. S. Hira Singh ji drew a line with his sword and said, "Those who wanted to sacrifice their lives, should only cross this line." A total of one hundred and forty persons crossed the line.

BABA LAKHA SINGH

He was a brave and courageous Sikh. He could be

regarded as the military secretary to Satguru Ram Singh ji. Satguru Ram Singh ji deputed him to go to Ludhiana and inform the police authorities that some ofthe devouts have gone out of his control and they have resolved to attack Malerkotla. They should take necessary steps. The police arrested Baba Lakha Singh there itself. He was deported to Moulmein where he expired in 1903. He was not only physically brave but also had a high moral and spiritual character. He brought many persons into the fold of Satguru ji. He used to keep a heavy club in his hand and was absolutely fearless.

At moulmein he was not in the lockup but was allowed to move about. Once he was walking on the road, outside his residence. Just then the four wheeled carriage of the commissioner passed through that road. Lakha Singh ji fearlessly hit the horse with his club. The horse got freightened and ran backwards. He did not care that it was the commissioner's carriage.

A Mohammaden lived near the Banglow where Lakha Singh was lodged. He used to give a call for prayers, everyday at the time when Lakha singh was absorbed in deep meditation. This disturbed the concentration of Lakha Singh. Lakha Singh advised him not to shout loudly when he was absorbed in meditation. He however did not agree to the request. Lakha Singh hit him so strongly with his club, that he died instantly.

Lakha Singh was a spiritually enlightened person. Many a times he served several persons with only one bucket of milk. Similarly he could distribute even a little quantity of Karmh Parshad to numerous persons. However he would always be either muttering the

name of the lord or reciting Gurbani.

DEPARTURE OF DEVOUTS

The devouts left Sri Bhaini Sahib in the after noon of 13th Jan. 1972 and stopped over for the night at Rabon. Next day ie on 14th January they reached Malaud. Here, S. Hira Singh went to seek horses and weapons from S. Badan Singh, who was the feudal chief there. He refused to oblige. So there was a small skirmish in which two of the devouts died. S. Hira Singh was however successful in securing some swords and horses; On the early morning of l5th january the devouts attacked Malerkotla. They first settled scores with the Qazi who had got the bullock butchered in the presence of Gurmukh Singh. Thereafter they attacked other butchers. The local population of Hindus also joined the authorities and opposed the devouts. Still the devouts proved to be stronger. After finishing their task, they left Malerkotla and camped out side at an open place.

Pathan Samund Khan was considered to be a brave warrior. He followed the devouts and challenged S. Hira Singh. S. Hira Singh came forward to face him. Hira Singh allowed Samund Khan to attack first. Samund Khan attacked Hira Singh, who received the blow on his arm which severed, but instantaneously Hira Singh sheard his neck.

Thereafter Hira Singh allowed all those who wanted to go back to their homes. Ten of the devouts had died during skirmishes at Malaud & Malerkotla. Some left for their homes and about seventy surrendered at police station of Shergarh on l6th of January.

On l7 th January they were all brought to Malerkotla where they were blown off with cannons.

In the first lot S. Hira Singh and Lehna Singh were asked to come in front of the cannon. They were not ordinary human beings. They were spiritually elevated souls. When the cannon was fired on Hira Singh & Lehna Singh it missed the fire. The cannon similarly missed three times. S. Hira Singh then addressed the English authorities, "this all was only to prove that your law and justice were false, because as per your law the person on whome the fire missed thrice can not be killed. However it was the will of my Satguru. Now fire the cannon it will Work."

Thus when the cannon was fired the fourth time, the bodies of the valient heros were smithered to pieces. The process of blowing off then continued unabated.

Then it was the turn of twelve years old Bishen Singh. The wife of Cowen, the deputy commissioner was also watching the mass execution of Namdharis. She saw this young charming lad and was moved. She requested her husband to pardon the innocent lad. Cowen said, he can do so if he pleaded not guilty and said that he was not the disciple of Satguru Ram Singh ji. Bishen Singh said, he would like to say something in the ears of Cowen. Thinking that the boy may be scared of admitting openely, was allowed to speak in the ears of Cowen. The moment Cowen stooped down, Bishan Singh jumped on him, caught him by his flowing beared, and said, "Would you again say that I am not the disciple of Satguru Ram Singh ji !" He shook him with such a force that he started to shrieck. Bishen Singh left his beared only when a sepoy cut

his hands and struck off his head. This was the fiftieth sacrifice on first day ie 17th january. The sun having set, further excution was post-poned for next day.

Next day the remaining sixteen were also blown off in the same manner. One of them Wariam Singh was a short statured man. He was from the kinship of Maharaja of Patiala. Authorities wanted to save him, so they said, "You get aside, your chest does not fall in the level of the cannon." He immediately collected some clods from the fields, piled them up, stood over it and said, "Does my chest now fall in the level of the cannon." This was the high spirit of devouts.

When one was blown off the other one ran to take position, and shout, "Be quick my companions are going ahead of me." This was the high spirit of devouts with which they sacrified their lives.

The ladies in the group also wanted to be blown off. They were however set free. Four of the devouts were sent to Andamans for life. Thus in all eighty heads were sacrificed.

REVELATION OF FACTS

The above facts came to light by the narrations of the following eye witnesses.

i) Baba Sunder Singh : As already explained above Baba .Sunder Singh ji, had gone to Akal Bunga and Sat behind Satguru Ram Singh ji. He was the eye witness of all that transpired between Satguru ji and the devouts. He narrated the entire conversation between Satguru ji and the devouts. He expired at the age of

one hundred and twenty years. I had the opportunity to meet him many a times. He narrated to me all the facts.

ii) Mata .Iiwan Kaur ji: My mother Mata Jiwan Kaur ji was then twelve years old--she was present in the Maghi mela. Her father Khushal Singh and Baba Lakha Singh were close friends. Satguru ji foreseeing the future, deputed Baba Lakha Singh to Ludhiana to inform the police authorities, that some of the devouts were no more under his command. They might do some mischief. So the police should take necessary preventive steps to preserve peace. Baba Lakha Singh got ready to go to Ludhiana on his horse. Before leaving, he took his horse to drink water. There he met Khushal Singh, who asked him, "where are you going ?

Lakha Singh, "I am going to Ludhiana."
Khushal Singh, "when would you return ‘?"
Lakha Singh, "This depends on the will of Satguru ji.

Baba Lakha Singh was arrested at -Ludhiana and never allowed to return. Mata Jiwan Kaur ji was standing just near her father Khushal Singh. She narrated to me all this.

iii) After the episode of Maler Kotala about sixty to seventy persons had gone back to their homes. I could meet many of them some of them were--Hazara Singh of Himmat pure, Sant Heera Dass Chitti; Baba Mastan Dass ji of Patiala, both the ladies Ind Kaur and Khem Kaur, who had been let free. Thus all these had taken part in the incident. I had the priveledge of meeting all of them and know the details of the Malerkotla episode.

SOME MORE REALITIES

All the devouts who sacrificed their lives at Maler kotla, were extremely enthusiastic, courageous and had high morals. They were confident that they were laying their lives for a noble cause. They could see all the twelve Gurus ready to receive them. So they ran to face their death at the earliest.

S. Heera Singh had warned the English men, "Beware, we will not go any where till you are driven out. We would take another birth and come again, to fight against you and oust you." All these were divine souls. I do beleive that they had come back again, as a stream of martyrs followed therafter.

The British on the other hand followed their policy of divide and rule. They hired cannons from the Maharajas of Sikh princely states. Thus the cannons of Sikh states for shooting Sikh patriots and by Sikh cannoniers. This was a deep rooted policy of the English.

Satguru Ram Singh ji was also called to Ludhiana and sent to Allahabad on 18th January by a special train. The authorities let loose all sorts of oppressions upon Namdharis. The entire community was declared as rebels. They were not allowed to get together and celeberate religious functions. Many of them were imprisoned for three to seven years, for taking part in the recitation of Granth Sahib ji. The Namdharis were subjected to all sorts of tortures. They however regarded this as the will of the lord.

I have tried to narrate the salient features of the Malerkotla episode briefly. The Namdharis were self less patriots and they laid their lives in keeping up

the golden traditions of Martyres. It is however a matter of sorrow, that the modern historians have given a step-motherly treatment to these valient heroes, who infact were the firsts to sacrifice their lives for the freedom of the country. The historians endeavour to keep these martyrs aside, due to the reasons best known to them. It is however an insult to their sacrifice. The historians need to recognise these facts and express their martyrdom in truthful form.

NITNEM

Now at the end of the programme, we have to attend the daily Nitnem of one hour. This in fact is the most important item. We are born to contemplate on the name of the Lord, failing 'which our human birth would be wasted. No one knows when one is going to meet the end. So it is a great opportunity to make the best use of the available time.

The Naam has such a great importance that Aj aamal just uttered Narain to call his son yet he was blessed by the Lord. Gurbani testifies this--

Putr haet naaraain kehion
jam kankar maar bidaarae.
Ajaamal called out, 'O son Naaraayan' The Lord
still struck down and killed the messanger of death.

Similarly Balmeek was blessed; Ganika was deputed to teach the parrot the name of the lord Ram, she too got blessed. Thus Naam is extremely sacred. Anybody who muttered it even at the last moment, was blessed by the Lord. So make the best use of your time, otherwise you may have to repent. Gurbani emphasise on this as--

Pachhotaava naa milai jab chookaigee sarree.

Taa fir piaaraa raaveeai jab aavaigee vaaree.
P-225
Nothing comes from repentence, when the game is already finished : You will have the opportunity to enjoy the beloved lord, only when the turn comes again.

Once this human life is over, then no one knows when will we get it again. The life span of some of the lives e.g. stones or trees is very long. Thus for the second human life one may have to wait indefinitely. Any body in human life is allowed to contemplate on the Naam and make use of the available opportunity.

Jo praanee govindh dhhiaavai
Parrhaa anaparriaa param gati paavai.
P-197
The mortal who meditates on the Lord of universe, whether educated or uneducated obtains the state of supreme diginity.

So we should all pray to Satguru ji to bless us all with Naam and Bani. This is the only way to find a suitable place in the heavens. We must lead an honest life. We must love each other and live amicably. The outward appearance, without meditating on Naam is of no use. This is the time to sit together, obey the orders of Satguru ji. Always remember Satguru in the heart and contemplate on His Naam.

To night Sant Nidhan Singh ji Alam would perform kirtan. Tomorrow as usual the Asa Di var would be sung. The entry to the congregation would however be stopped from five-O'clock onwards. So all must reach in time. This is essential to avoid disturbance and ensure absolute calmness for about two hours.

Hai achut hae paarabreham abinaasee aghanaas.
Hai pooran hae sarah mai dukh bhanjan guntaas.
Hai sangee hai nirankar hae nirgun sabh taek.
Hai gobind hai gun nidhaan jaa kai sadaa bibeak.
Hai aparampar har harae hahi bhee hovanehaar.
Hai santheh kai sadaa sang nidhaaraa aadhaar.
Hai thaakur ho daasaro mai niragun gun nahee koi.
Naanak deejai naam daan raakho heeai paroe.
P-261
0' immovable Lord, O' supreme Lord God, imperishable, destroyer of sins; O' perfect all-pervading Lord, destroyer of pain, treasure of virtue; 0' companion formless, Absolute Lord; support of all; 0' Lord of the Universe, Treasurer of excellence with clear eternal understanding; Most remote of the remote, Lord God, you are, you were, and you shall always be; O constant companion of the saints, you are the support of the unsupported. Only Lord and master, I am your slave, I am worthless, I have no worth at all.

Nanak, grant me the gift of your Name, Lord, that I may string it and keep it within my heart.
Jaahee kul tae pragat hoe taahe kul ko naam
Pun duadass gurrind ko maeree hai paranaam
I first salute to the dynasty in which the twelveth incarnation will appear and then I salute him as well.

Notes

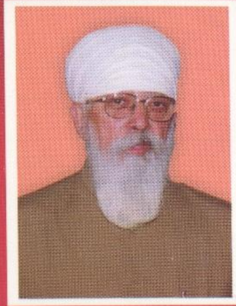
1. This updesh was delivered by Satguru Partap Singh ji at Bangkok on 04.03.1950

2. Nankana Sahib, now in Pakistan is the birth place of Guru Nanak Dev ji, the founder of Sikhism. This is the most auspicious place of pilgrimage for Sikhs. Guru Nank Dev ji enacted a number of spiritual miraculous feats at this place. So apart from the main Gurdwara at the birth place, there are many small Gurdwaras named after the feats performed by Guru Nanak Dev ji.
   Sant Dhian Singh ji the Writer of Satguru Bilas states his visit, to all these places.

3. Now a days the Hola Mohalla celebration has three fold importance for Namdharis. It is start of the function by Satguru Gobind Singh ji, the birth anniversaries of Satguru Balak Singh ji and Satguru Partap Singh ji. The Namdhari Hola Mohalla starts on the birthday of Satguru Balak Singh ji and ends on the third day, the birthday of Satguru partap Singh ji.

4. Also refer updesh-1, P-4 for the same topic, read both for full details.

5. This is the concluding prayer that Satguru Pratap Singh ji always recited.



Sant Singh

The discourses of Satguru Partap Singh ji delivered at Bangkok and Africa from 1948 to 1959 were recorded by the devotees. Satguru Jagjit Singh ji assumed the leadership of Namdharis in 1959. He collected all these recordings and decided to secure these in books. As a result five volumes of Lal Eh Ratan in Punjabi were published upto 2005. These discourses are a treasure of knowledge.

Many of the devotees, especially living in foreign countries, are unable to read Punjabi. To enable them study these invaluable discourses, their translation in English had been planned. The first volume of the series in English covering discourses of 1948 to 1950 is now in the hands of our most esteemed readers.

